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Paul's life and thought, v. 1.

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2. As an apostle.

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3. As a correspondent.

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4. As an organizer.

37-41

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42-

hippod BE. p. 207 'I was not admitted to the covenant late in life as  
a proselyte, I was circumcised on the earliest day sanctioned  
to the law.' as a Phoenician Pagan heathen (hippod. BE. p. 208 ff) i. what  
the law could not effect. "of the three great parties who showed the  
evolution of Jewish thought - the Edomites, the Sadducees, the Pharisees, - the  
last alone could teach him the lesson in its completeness. On the  
Sadducees the law set loose; he could not entirely desert because of  
it, for it was the national badge but he would wear it as lightly  
as he could. The Edomites indeed was a great strict adherence of ordi-  
nary law, but the law was to him the starting point of his mystical  
revelation, the foundation for a magic practice of which he hoped  
to derive the same power as the Edomites. Thus the Edomites  
could abandon the law when it seemed to impede their  
aspiration of the purity, e. g. in sacrifice. To the Pharisees, on the other  
hand, the law presented itself in a different light. He regarded it  
as an end, as an absolute rule of conduct. He regarded it in other  
words, 'I will be the law & you shall live' was his motto." Pagan here  
the law as the means of righteousness & forced it failed. 2. Pagan  
never ceased to be a Jew the law as the Jews & the law. Rom. VII, 12.  
The most extreme the practice A. X. V. 11, 21, XX, 16. He entered into the religion  
of the nation - the Phar. were the only party who did. A. X. XIII, 6

# I. Youth and Education.

1. Born in Tarsus of Cilicia. A. XXII, 3. XXIII, 34

And when he had <sup>34</sup> read it, he asked of what province he was; and when he understood that he was of Cilicia,

One of the S. E. provinces of Asia Minor. Tarsus at the opening of the Cilician Gate and the west of trade and import for the Int. cities. It was a seaport city under Rome. Tarsus, Athens - Alexandria the leading university cities of the time. Proud of his city. A. XXI, 39

But <sup>39</sup>

Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

2. A son of a Pharisee of the strictest sect.

Phil. III, 4-6. Acts XXIII, 6, XXVI, 4, 5

though I myself might have confidence even in the flesh: if any other man <sup>5</sup>thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a <sup>6</sup>Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found <sup>7</sup>blameless.

But when Paul perceived that the one part <sup>6</sup>were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question.

My manner of life then from <sup>4</sup>my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be <sup>5</sup>willing to testify, how that after the strictest sect of our religion I lived a Pharisee.

The sons of a Pharisee - they watched for the hope of Israel.

L. B. E. p. 207 'I was not disowned from the rebellious Ephraim,  
who had played fast & loose with the covenant, as many  
Jews are, but from the select tribe of Benj. always faithful to Je-  
hovah.' all my characters were Hebrews.

Paul's Roman citizenship had a large place in his thought &  
life. "It procured him an honorable discharge from the prison at  
Philippi (A. X. VI. 37 ff): it loosed his feet in the tower of Antonia,  
A. X. XI. 25 ff; it rescued him from the lawlessness of a Zoroastrian mob  
& sped him on his way under escort to Caesarea A. XXIII, 27, it  
transferred him from the hearing of a provincial governor to  
the court of Caesar himself. A. XXV, 12." *Highfoot - Bible Studies* Bond  
No. 43, p. 203. His citizenship, fought him, much. "In the guarantee it offered  
to individual freedom, its its independence of circumstance & time  
& place, in its superiority over superior obligations, in the sym-  
metry which it established between all the members of the com-  
munity, in the universality of its application, giving as it did,  
within the reach of all, for or man, Jew or for - in all these  
points it surpassed all no other earthly institution ever & the  
eternal relations of the King son of Christ." *Highfoot B. E. p. 204.*  
Note Phil. III 20, I, 27 & Ph. II, 19. The wider view due to his  
political education. "I am free born"



3. Has a sister. Acts XXIII, 6.

But Paul's sister's son heard of their lying in wait, <sup>1</sup>and he <sup>1</sup>came and entered into the castle, and told Paul. <sup>2</sup>

4. Of the tribe of Benjamin Rom. XI, 1.

I say then, Did God cast off his people? God forbid. **11** For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

5. Taught a trade. Acts XVIII, 3

and because he was of the same trade, he abode with them, and they wrought; for by <sup>4</sup>their trade they were tentmakers.

Used this as a means of support A. XX, 34

<sup>34</sup> Ye yourselves know that these hands ministered unto <sup>35</sup>my necessities, and to them that were with me.

6. Inherited Roman citizenship Acts XXII, 22-29

<sup>25</sup> And when they had tied him up <sup>2</sup>with the thongs, Paul : said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncon-  
demned? And when the centurion heard it, he went <sup>26</sup>to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the <sup>27</sup>chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain <sup>28</sup>answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. | They <sup>29</sup>then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

lightfoot B.C. p. 205. "We know it on the authority of Thales, a con-  
temporary of the Paul, that Darius possessed no other uni-  
versities, such as Alexandria or Athens, in the study of philo-  
sophy and educational literature in general, xx at Darius,  
one might say, you breathed the atmosphere of bohemian. xx There  
is no ground for supposing that Paul was a very creditably  
cultivated man, an obvious notion of practical life from  
Menander (I Tr. xv, 33) a vigorous sentiment of character re-  
flected by Aristotle himself a notice of Darius (A. xvii, 28) a fragment  
of Epimenides (D.C. I, 12) with possibly a passage here or  
there which directly reflects some classical writer, there are  
very slender grounds on which to build the supposition of great  
bohemian." This Rom I ca xvii Now "how thoroughly it Paul en-  
ters into the moral & religious position of the heathen world  
& with what deep insight he reads its relations, whether of  
contact or of contrast, with the great message of which he was  
the bearer."

and they cast  
him out of the city, and stoned him: and the wit-  
nesses laid down their garments at the feet of a young  
man named Saul.

7. His education.

His city life. His mercantile surround-

ings. His nobility

a. In language. Acts XXI, 39, 40, XXII, 2

But 39

Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him 40 leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

And when they heard that he spake unto them in 2 the Hebrew language, they were the more quiet: and he saith,

b. In Jewish prejudice. Acts VII, 58, VIII, 1, 3.

And Saul was

consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of 2 Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation 3 over him. But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

c. In raising religion above law A. IX, 1, 2, 13, 21.

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the 2 high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring 3 them bound to Jerusalem.

But Ananias 13 answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

Is not 21

this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

highfootage Gaudel was distinguished for his liberality  
toward the acquisition of the knowledge of Greek literature.  
B. E. p. 205. Gaudel - one of the seven great doctors, called 'the  
Beauty of the town'. All Jews revered him.

d. Under Gamaliel. A. xxii, 3.

I am a Jew, born in Tarsus of Cilicia, but brought up 3 in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

Gamaliel was called by his contemporaries "the Beauty of the Law" - a man of high character, not ignorant, nor hostile to Greek culture. Paul came over him at Jerusalem at the age of 13. The method of his education. Acts 17: 28-32.

e. In the Old Testament Scriptures.

Was he cast off his father? Rowley.

f. The result - a devoted love of God and  
desires of righteousness. A man of power A. IX, 11.

And the Lord said unto him, Arise, and go to 11  
the street which is called Straight, and inquire in the  
house of Judas for one named Saul, a man of Tarsus:  
for behold; he prayeth;

8. A young man of influence and prominence.  
- with access to the High Priest A. IX, 1, 2.

But Saul, yet breathing threatening and slaughter  
against the disciples of the Lord, went unto the  
2 high priest, and asked of him letters to Damascus  
unto the synagogues, that if he found any that were  
of the Way, whether men or women, he might bring  
them bound to Jerusalem.

Was he a murderer also of the Saviour A. XXVI, 10

And this I also 10  
did in Jerusalem: and I both shut up many of the  
saints in prisons, having received authority from the  
chief priests, and when they were put to death, I gave  
my vote against them.

Apoc. 8:6. p. 211. The Dominican vision "flooded a mass light on  
vast stores of experience laid up unconsciously in the past.  
It quickened into living influence long forgotten, seemingly  
dead. The atoms of his nature achieved a fresh combination.  
The lightning fused the apostle's character, moulded it in a  
new shape. The knife of the torturer was forged into the sword  
of the spirit."

What was the spiritual condition of Paul prior to his vision?  
Domenico p. 175 "I regard Rom. VII. 21-25 as referring to Paul's  
state while still unrepentant; his normal state as a Christian  
man is described in Rom. VIII. 1-5. To this, the view held by the  
Greek Fathers, first departed from by Augustine in his later  
writings, most modern commentators have since returned."



## II Paul's spiritual development

1. His own story of it up to the time of his arrest. (1) As told from the castle stairs in Jerusalem.

Acts XXII, 1-21

Brethren and fathers, hear ye the defence which I now make unto you. 22

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that

were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. | And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins,

17 calling on his name. And it came to pass, that, when  
I had returned to Jerusalem, and while I prayed in  
18 the temple, I fell into a trance, and saw him saying  
unto me, Make haste, and get thee quickly out of Jeru-  
salem: because they will not receive of thee testimony  
19 concerning me. And I said, Lord, they themselves  
know that I imprisoned and beat in every synagogue  
20 them that believed on thee: and when the blood of  
Stephen thy witness was shed, I also was standing by,  
and consenting, and keeping the garments of them  
21 that slew him. And he said unto me, Depart: for I  
will send thee forth far hence unto the Gentiles.

(2) *As toes to Governor Felix in Caesarea*

10 And when the governor had beckoned unto him to  
speak, Paul answered,

Forasmuch as I know that thou hast been of many  
years a judge unto this nation, I do cheerfully make  
11 my defence: seeing that thou canst take knowledge,  
that it is not more than twelve days since I went up to  
12 worship at Jerusalem: and neither in the temple did  
they find me disputing with any man or stirring up a  
13 crowd, nor in the synagogues, nor in the city. Neither  
can they prove to thee the things whereof they now  
14 accuse me. But this I confess unto thee, that after  
the Way which they call <sup>3</sup>a sect, so serve I the God  
of our fathers, believing all things which are according  
to the law, and which are written in the prophets:  
15 having hope toward God, which these also themselves  
<sup>4</sup>look for, that there shall be a resurrection both of the  
16 just and unjust. Herein do I also exercise myself to  
have a conscience void of offence toward God and  
17 men alway. Now after <sup>5</sup>many years I came to bring  
18 alms to my nation, and offerings: <sup>6</sup>amidst which they  
found me purified in the temple, with no crowd,  
nor yet with tumult: but *there were* certain Jews  
19 from Asia—who ought to have been here before thee,  
and to make accusation, if they had aught against me.  
20 Or else let these men themselves say what wrong-  
doing they found, when I stood before the council,  
21 except it be for this one voice, that I cried standing  
among them, Touching the resurrection of the dead I  
am called in question before you this day.

(3) *As toes to Felix King Agrippa in Caesarea*

And Agrippa said unto Paul, Thou art permitted to **26**  
speak for thyself. Then Paul stretched forth his hand,  
and made his defence:

I think myself happy, king Agrippa, that I am to **2**  
make my defence before thee this day touching all the  
things whereof I am accused by the Jews: <sup>2</sup>especially <sup>3</sup>  
because thou art expert in all customs and questions  
which are among the Jews: wherefore I beseech thee

8

to hear me patiently. My manner of life then from 4  
my youth up, which was from the beginning among  
mine own nation, and at Jerusalem, know all the Jews;  
having knowledge of me from the first, if they be 5  
willing to testify, how that after the straitest sect of  
our religion I lived a Pharisee. And now I stand 6  
*here* to be judged for the hope of the promise made of  
God unto our fathers; unto which *promise* our twelve 7  
tribes, earnestly serving *God* night and day, hope to  
attain. And concerning this hope I am accused by  
the Jews, O king! Why is it judged incredible with 8  
you, if God doth raise the dead? I verily thought 9  
with myself, that I ought to do many things contrary  
to the name of Jesus of Nazareth. And this I also 10  
did in Jerusalem: and I both shut up many of the  
saints in prisons, having received authority from the  
chief priests, and when they were put to death, I gave  
my vote against them. And punishing them often- 11  
times in all the synagogues, I strove to make them  
blaspheme; and being exceedingly mad against them,  
I persecuted them even unto foreign cities. <sup>3</sup>Where- 12  
upon as I journeyed to Damascus with the authority  
13 and commission of the chief priests, at midday, O king,  
I saw on the way a light from heaven, above the bright-  
ness of the sun, shining round about me and them  
14 that journeyed with me. And when we were all fallen  
to the earth, I heard a voice saying unto me in the  
Hebrew language, Saul, Saul, why persecutest thou me?  
15 it is hard for thee to kick against <sup>1</sup>the goad. And I  
said, Who art thou, Lord? And the Lord said, I am  
16 Jesus whom thou persecutest. But arise, and stand  
upon thy feet: for to this end have I appeared unto  
thee, to appoint thee a minister and a witness both of  
the things <sup>2</sup>wherein thou hast seen me, and of the  
17 things wherein I will appear unto thee; delivering thee  
from the people, and from the Gentiles, unto whom I  
18 send thee, to open their eyes, <sup>3</sup>that they may turn  
from darkness to light, and from the power of Satan  
unto God, that they may receive remission of sins  
and an inheritance among them that are sanctified by  
19 faith in me. Wherefore, O king Agrippa, I was not  
20 disobedient unto the heavenly vision: but declared  
both to them of Damascus first, and at Jerusalem, and  
throughout all the country of Judæa, and also to the  
Gentiles, that they should repent and turn to God,  
21 doing works worthy of <sup>4</sup>repentance. For this cause  
the Jews seized me in the temple, and assayed to kill  
22 me. Having therefore obtained the help that is from  
God, I stand unto this day testifying both to small  
and great, saying nothing but what the prophets and  
23 Moses did say should come; <sup>5</sup>how that the Christ  
<sup>6</sup>must suffer, *and* <sup>5</sup>how that he first by the resurrection  
of the dead should proclaim light both to the people  
and to the Gentiles.

Paul comes on the stage "a bigoted zealot, a narrow minded  
preserver."

9  
Now the story the story are wainged.

(1) The hat Jew. - cool and satirical satire to  
his own fanaticism is aroused. The attitude  
of mind which marked him Stephen set  
forth in his speech Acts VII, 51-53

Ye stiffnecked and uncircumcised in heart and ears, 51  
ye do always resist the Holy Ghost: as your fathers  
did, so do ye. Which of the prophets did not your 52  
fathers persecute? and they killed them which shewed  
before of the coming of the Righteous One; of whom  
ye have now become betrayers and murderers; ye who 53  
received the law <sup>2</sup> as it was ordained by angels, and  
kept it not.

In the riot and murder which followed Paul did  
not participate perhaps though he assumed a large  
share of responsibility. Acts VII, 54-60, VIII, 1

Now when they heard these things, they were cut 54  
to the heart, and they gnashed on him with their  
teeth. But he, being full of the Holy Ghost, looked 55  
up stedfastly into heaven, and saw the glory of God,  
and Jesus standing on the right hand of God, and 56  
said, Behold, I see the heavens opened, and the Son

57 of man standing on the right hand of God. But they  
cried out with a loud voice, and stopped their ears,  
58 and rushed upon him with one accord; and they cast  
him out of the city, and stoned him: and the wit-  
nesses laid down their garments at the feet of a young  
59 man named Saul. And they stoned Stephen, calling  
upon *the Lord*, and saying, Lord Jesus, receive my  
60 spirit. And he kneeled down, and cried with a loud  
voice, Lord, lay not this sin to their charge. And  
8 when he had said this, he fell asleep. And Saul was  
consenting unto his death.

and Paul yet "breathed threatening slaughter" A. IX, 1

So he excelled and did not fall behind his fellow  
religionists. Galatians I, 13, 14.

For ye have heard of my manner of life 13  
in time past in the Jews' religion, how that beyond  
measure I persecuted the church of God, and made  
havock of it: and I advanced in the Jews' religion 14  
beyond many of mine own age among my country-  
men, being more exceedingly zealous for the traditions  
15 of my fathers.

(2) No Damascus vision, with its fruit and his  
immediate ministry in Jerusalem & Tarsus.

Acts 1x, 19-30 This was the year 36.

And he was certain days with the disciples which  
were at Damascus. And straightway in the synagogues 20  
he proclaimed Jesus, that he is the Son of God.  
And all that heard him were amazed, and said, Is not 21  
this he that in Jerusalem made havock of them which  
called on this name? and he had come hither for this  
intent, that he might bring them bound before the chief  
priests. But Saul increased the more in strength, and 22  
confounded the Jews which dwelt at Damascus, prov-  
ing that this is the Christ.

And when many days were fulfilled, the Jews took 23  
counsel together to kill him: but their plot became 24  
known to Saul. And they watched the gates also day  
25 and night that they might kill him: but his disciples  
took him by night, and let him down through the wall,  
lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to  
join himself to the disciples: and they were all afraid  
27 of him, not believing that he was a disciple. But  
Barnabas took him, and brought him to the apostles,  
and declared unto them how he had seen the Lord in  
the way, and that he had spoken to him, and how at  
Damascus he had preached boldly in the name of  
28 Jesus. And he was with them going in and going  
29 out at Jerusalem, preaching boldly in the name of the  
Lord: and he spake and disputed against the <sup>1</sup>Grecian  
30 Jews; but they went about to kill him. And when  
the brethren knew it, they brought him down to  
Caesarea, and sent him forth to Tarsus.

Paul's withdrawal from the reach of the persecutors

seems to have led to their collapse. Acts 1x, 31

31 So the church throughout all Judæa and Galilee and Samaria had peace, being <sup>2</sup>edified; and, walking <sup>3</sup>in the fear of the Lord and <sup>3</sup>in the comfort of the Holy Ghost, was multiplied.

No mention is made here by Paul of his journey to Arabia. It came at once after his conversion. Gal. I, 15-17 A.D. 36

But when it was the good pleasure of God, who separated me, *even* from my mother's womb, 16 and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

What was the significance of this visit? What was it spent? He came back to Damascus, after some years there, he was sent to Jerusalem as he relates and thence to Tarsus. It is said he spent eight years at Tarsus. What was he doing? Note Gal. I, 21

(3) The gentile vision. In this account the gentile  
 expansion came to him on the Damascus  
 road. In the first account it was in the Temple  
 in Jerusalem years after. This element in his  
 development grew with his missionary life  
 but meanwhile came his experience with Bar-  
 nabas.

2. Barnabas & the year at Antioch. Acts XI, 19-26

This was A.D. 44, 45.

They therefore that were scattered abroad upon the 19  
 tribulation that arose about Stephen travelled as far as  
 Phœnicia, and Cyprus, and Antioch, speaking the word  
 to none save only to Jews. But there were some of 20  
 them, men of Cyprus and Cyrene, who, when they  
 were come to Antioch, spake unto the <sup>1</sup>Greeks also,  
 preaching the Lord Jesus. And the hand of the Lord 21  
 was with them: and a great number that believed  
 turned unto the Lord. And the report concerning 22  
 them came to the ears of the church which was in  
 Jerusalem: and they sent forth Barnabas as far as  
 Antioch: who, when he was come, and had seen the 23  
 grace of God, was glad; and he exhorted them all,  
<sup>2</sup>that with purpose of heart they would cleave unto the  
 Lord: for he was a good man, and full of the Holy 24  
 Ghost and of faith: and much people was added unto  
 the Lord. And he went forth to Tarsus to seek for 25  
 Saul: and when he had found him, he brought him 26  
 unto Antioch. And it came to pass, that even for a  
 whole year they were gathered together <sup>3</sup>with the  
 church, and taught much people; and that the dis-  
 ciples were called Christians first in Antioch.



a. w. 45, 46.

## 3. The missionary work began. Acts XIII, 1, 2

Now there were at Antioch, in the church that was 13 there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, 2 the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

The account of their journey is in A. XIII & XIV. It strengthened Paul's faith, trained him in or-  
 foundation, evidenced his views & strengthened his  
 sense of care to the Gentiles. & at Antioch in  
 Pisidia Acts XIII, 44-51

44 And the next sabbath almost the whole city was  
 45 gathered together to hear the word of <sup>1</sup>God. But  
 when the Jews saw the multitudes, they were filled  
 with jealousy, and contradicted the things which were  
 46 spoken by Paul, and <sup>2</sup>blasphemed. And Paul and  
 Barnabas spake out boldly, and said, It was necessary  
 that the word of God should first be spoken to you.  
 Seeing ye thrust it from you, and judge yourselves un-  
 47 worthy of eternal life, lo, we turn to the Gentiles. For  
 so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,

That thou shouldest be for salvation unto the  
 uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and  
 glorified the word of <sup>1</sup>God: and as many as were or-  
 49 dained to eternal life believed. And the word of the  
 Lord was spread abroad throughout all the region.  
 50 But the Jews urged on the devout women of honour-  
 able estate, and the chief men of the city, and stirred  
 up a persecution against Paul and Barnabas, and cast  
 51 them out of their borders. But they shook off the dust  
 of their feet against them, and came unto Iconium.

and so at Iconium. A. XIV, 1-4 and Lystra.

A. XIV, 19.

The broader statements of God's love & purpose  
are evidenced more A. XIV. 15-17

Sirs, why do ye these 15  
things? We also are men of like <sup>4</sup>passions with you,  
and bring you good tidings, that ye should turn from  
these vain things unto the living God, who made the  
heaven and the earth and the sea, and all that in them  
is: who in the generations gone by suffered all the 16  
nations to walk in their own ways. And yet he left 17  
not himself without witness, in that he did good, and  
gave you from heaven rains and fruitful seasons, filling  
your hearts with food and gladness.

And on returning to Antioch reports especially  
"how God had opened a door of faith unto the Gentiles"

A. XIV, 27 Remained at Antioch A.D. 46-51.

He had had no little taste of hardship, too.

Met blasphemy A. XIII, 45, persecution A. XIII, 50.

attempt at stoning A. XIV, 5, stoning A. XIV, 19.

His exhortation A. XIV, 22

exhorting them  
to continue in the faith, and that through many tribula-  
23 tions we must enter into the kingdom of God.

4. The Jerusalem Council A.D. 50 The Gentile question

grew in prominence and came to an open  
issue here. Acts XV. See also account in Gal.

II, 1-10

The subsequent dispute with Peter at Antioch.

Gal. II, 11-21

But when Cephas came to Antioch, I resisted him 11  
to the face, because he stood condemned. For before 12  
that certain came from James, he did eat with the  
Gentiles: but when they came, he drew back and  
separated himself, fearing them that were of the cir-  
cumcision. And the rest of the Jews dissembled 13  
likewise with him; insomuch that even Barnabas was  
carried away with their dissimulation. But when I 14  
saw that they walked not uprightly according to the  
truth of the gospel, I said unto Cephas before *them*  
all, If thou, being a Jew, livest as do the Gentiles,  
and not as do the Jews, how compellest thou the  
Gentiles to live as do the Jews? We being Jews by 15  
nature, and not sinners of the Gentiles, yet knowing 16  
that a man is not justified by <sup>2</sup>the works of the law,  
<sup>3</sup>save through faith in Jesus Christ, even we believed  
on Christ Jesus, that we might be justified by faith in  
Christ, and not by the works of the law: because by  
the works of the law shall no flesh be justified. But 17  
if, while we sought to be justified in Christ, we our-  
selves also were found sinners, is Christ a minister of  
sin? God forbid. For if I build up again those things 18  
which I destroyed, I prove myself a transgressor.  
For I through <sup>4</sup>the law died unto <sup>4</sup>the law, that I might 19  
live unto God. I have been crucified with Christ; 20  
<sup>5</sup>yet I live; *and yet* no longer I, but Christ liveth in  
me: and that *life* which I now live in the flesh I live  
in faith, *the faith* which is in the Son of God, who  
loved me, and gave himself up for me. I do not make 21  
void the grace of God: for if righteousness is through  
<sup>4</sup>the law, then Christ died for nought.

act. 51-54

5. Second journey. Act. XV, 36 - XVIII, 22. Has  
yet rough road to avoid a quarrel with Bar-  
nabas. Harsh judgment of Mark. Enlistment  
circumcision of Timothy. A. XVI, 3.

The first Ep. to the Roman Church at Council, 52 or 53  
II There. verley gte at some place

should all everywhere repent: inasmuch as he hath <sup>31</sup>  
appointed a day, in the which he will judge <sup>7</sup>the world  
in righteousness <sup>8</sup>by <sup>9</sup>the man whom he hath ordained;  
whereof he hath given assurance unto all men, in that  
he hath raised him from the dead.

The Macedonian vision A. XVI, 6-10

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

More tests of hardship - Philippi improvement.

A. XVI, 19-34. Upon in Thessalonica A. XVII, 1-9

13, hailed before Julius at Corinth A. XVIII, 12-17.

This hardening message seen in the sermon at Marseilles, A. XVII, 22-31.

And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat <sup>2</sup>superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, <sup>3</sup>TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in <sup>4</sup>temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that <sup>5</sup>the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he <sup>6</sup>commandeth men that they

Note I Cor. I, II he was making brethren parts for him  
The nice attempt at "prevarication words of wisdom" had  
not resulted in conversion and he was done with  
that sort of thing. At Council to them only Christ.

I Cor. written here. Gal. written here. or in Achaia or  
Woodonia

or was he a Heretic man II Cor. II, 12-17, 14  
Deeply depressed in Achaia he says - I Cor. I, 8-11

II Cor. written on this journey thro Woodonia

In Council in Spring 558 wrote Romans - the views  
of the spiritual life at this time. Rom. V, VIII

And from Miletus he sent to Ephesus, and called to 17  
him the 3 elders of the church. And when they were 18  
come to him, he said unto them,

Ye yourselves know, from the first day that I set  
foot in Asia, after what manner I was with you all the  
time, serving the Lord with all lowliness of mind, and 19  
with tears, and with trials which befell me by the plots  
of the Jews: how that I shrank not from declaring unto 20  
you anything that was profitable, and teaching you

Distinct drawings to the Gentiles away from the Jews. A. XV, 12. XVIII, 6.

And when they opposed themselves, and <sup>2</sup>blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

Jerusalem here to him stee. He had a vow.

Acts XVIII, 18

18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreae: for he had a vow.

AD. 54-58

6. This missionary journey. A. XVIII, 23-XXI, 16

(a) His preaching to the Holy Ghost at Ephesus A. XIX, 1-7

Miracles 8-20, Desires to see Rome A. XIX, 21

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have 22 been there, I must also see Rome.

He speaks over Troas. A. XIX, 23-41.

(b) Journey thro Macedonia & the preaching until midnight at Troas. A. XX, 1-12.

(c) Journey on to Jerusalem. A. XX, 16.

For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

His splendid address at Miletus to the Ephesian elders. A. XX, 18-38

18

publicly, and from house to house, testifying both to 21  
Jews and to Greeks repentance toward God, and faith  
toward our Lord Jesus <sup>4</sup>Christ. And now, behold, I go 22  
bound in the spirit unto Jerusalem, not knowing the  
things that shall befall me there: save that the Holy 23  
Ghost testifieth unto me in every city, saying that bonds  
and afflictions abide me. But I hold not my life of 24  
any account, as dear unto myself, <sup>5</sup>so that I may  
accomplish my course, and the ministry which I re-  
ceived from the Lord Jesus, to testify the gospel of  
the grace of God. And now, behold, I know that ye 25  
all, among whom I went about preaching the kingdom,  
shall see my face no more. Wherefore I testify unto 26  
you this day, that I am pure from the blood of all men.  
For I shrank not from declaring unto you the whole 27

28 counsel of God. Take heed unto yourselves, and to  
all the flock, in the which the Holy Ghost hath made  
you <sup>1</sup>bishops, to feed the church of <sup>2</sup>God, which he  
29 <sup>3</sup>purchased with his own blood. I know that after my  
departing grievous wolves shall enter in among you,  
30 not sparing the flock; and from among your own selves  
shall men arise, speaking perverse things, to draw away  
31 the disciples after them. Wherefore watch ye, remem-  
bering that by the space of three years I ceased  
not to admonish every one night and day with tears.  
32 And now I commend you to <sup>4</sup>God, and to the word of  
his grace, which is able to build *you* up, and to give  
*you* the inheritance among all them that are sancti-  
33 fied. I coveted no man's silver, or gold, or apparel.  
34 Ye yourselves know that these hands ministered unto  
35 my necessities, and to them that were with me. In all  
things I gave you an example, how that so labouring  
ye ought to help the weak, and to remember the words  
of the Lord Jesus, how he himself said, It is more  
blessed to give than to receive.

36 And when he had thus spoken, he kneeled down,  
37 and prayed with them all. And they all wept sore,  
38 and fell on Paul's neck, and kissed him, sorrowing  
most of all for the word which he had spoken, that  
they should behold his face no more. And they  
brought him on his way unto the ship.

7 His first imprisonment. His insistence  
upon going to Jerusalem A. XXI, 4, 13, 14 Ad 58-62

Then Paul answered, What do ye, weep- 13  
ing and breaking my heart? for I am ready not to  
be bound only, but also to die at Jerusalem for the  
name of the Lord Jesus. And when he would not be 14  
persuaded, we ceased, saying, The will of the Lord be  
done.



He a Jew & free of desire for consolation. His  
 visit to James & the elders & their advice to him.  
 For purpose? A. XXI, 17-26. Resent - A. XXI, 27-36  
 Consequent improvement. Change of release  
 A. XXIV, 26. No appeal to Caesar A. XXV, 4-12  
 To Rome. A. XXVI - XXVIII. The welcoming first  
 experience. A. XXVII, 23-25

For there stood by me this night an  
 angel of the God whose I am, whom also I serve,  
 24 saying, Fear not, Paul; thou must stand before Cæ-  
 sar: and lo, God hath granted thee all them that sail  
 25 with thee. Wherefore, sirs, be of good cheer: for I  
 believe God, that it shall be even so as it hath been  
 26 spoken unto me.

Acts XXVII, 33-35

And while the day was coming on, Paul 33  
 besought them all to take some food, saying, This day  
 is the fourteenth day that ye wait and continue fasting,  
 having taken nothing. Wherefore I beseech you to take 34  
 some food: for this is for your safety: for there shall  
 not a hair perish from the head of any of you. And 35  
 when he had said this, and had taken bread, he gave  
 thanks to God in the presence of all: and he brake it,  
 and began to eat.

The view of grace in Rome A. XXVIII, 23-28

And when they had appointed him a day, they 23  
 came to him into his lodging in great number; to  
 whom he expounded *the matter*, testifying the kingdom  
 of God, and persuading them concerning Jesus, both  
 from the law of Moses and from the prophets, from  
 morning till evening. And some believed the things 24  
 which were spoken, and some disbelieved. And when 25  
 they agreed not among themselves, they departed,  
 after that Paul had spoken one word, Well spake the  
 Holy Ghost <sup>4</sup> by Isaiah the prophet unto your fathers,  
 saying,

Go thou unto this people, and say,

During this imprisonment wrote Col. Philémon  
Ephésien Philippiques

I Tim. written on his way to Ephesus  
light foot B.E. p. 223. got near in 63. went Thracia - 4<sup>th</sup> visit  
to Philippi. Phil II, 24. Visited Asia Phrygia - Colossae Philém. 22. Got  
Antioch & found church in Creta. Visited Spain, Gaul II Tim. IV, 10.  
Delmata II Tim. IV, 10. heard young East wind. Visited Asia &  
Phrygia II Tim. I, 15 & Ephesus II Tim. I, 3, has probably mentioned  
also the copper smelt II Tim. I, 20, II Tim. IV, 14. leaves Tim. in charge of Eph  
church. Visited Macedonia II Tim. I, 3 (p. 67) 5<sup>th</sup> visit to Phil. Visited  
Achaia - Athens & Corinth. [I Tim. written] Visited perhaps visited but  
a hour 5 feet then I Tim. I, 5. Returns to Asia [I Tim. written] Visited Mi.  
leus II Tim. IV, 20, but to Thos II Tim. IV, 13, at Corinth II Tim. IV, 20 on  
way to Nicopolis to write I Tim. III, 12. arrested probably & Council.  
carried to Rome. John joins him there [II Tim. written]

On this journey wrote Titus

II Tim. written now.

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again,

And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.<sup>1</sup>

8 His later life. Tried & released etc, 200 years.

(1) Went Eastward to Philippi & Ephesus. Phil. I

25, 27, Philemon 22, I Tim I, 3, II, 14; IV, 13. He

was evidently expecting to return to Ephesus.

From Macedonia he evidently reached Ephesus

& spent some time there. II Tim. I, 18. (H. Wood

he went to Spain in 64 (cf Rom. XV, 28) & re-

turned to Eph. in 66

(2) Visited Crete & left Titus there to organize

churches Titus I, 5; II, 12.

(3) He traveled by Thuleth II Tim. IV, 20,

Troas (II Tim. IV, 13), Corinth II Tim. IV, 20.

(4) Suffered imprisonment - in bonds in Rome

at an early date, expecting death II Tim. II, 9

IV, 6. 9-12, 16. He alone saw for Luke &

boys for Timothy. In great need & distress.

at first hearing vindicated his cause & was

reworded to prison II Tim. IV, 16-17. Ready to

go home II Tim. IV, 6-8, Beheaded as a Ro-

שׁוּחַי = Soul Rom. II, 9; XIII, 1; I Cor. XV, 45; II Cor. I, 23,  
I Thess. II, 8; V, 23.

Be peled. Eph. V, 18 "My conscience bearing witness with  
me in the H.S." Rom. IX, 1. "Commanding myself in the H.S." II Cor. VI, 6

Paul "supplying men with the spirit" Gal. III, 5. No God? Paul  
"God who furnish this Holy Spirit" I Thess. IV, 8

### III The Holy Spirit in Paul's life.

Called by him to the missionary service A. XIII, 2-4

And as they ministered to the Lord, and fasted, 2 the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, 3 when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Ghost, went 4 down to Seleucia; and from thence they sailed to Cyprus.

Filled by him A. XIII, 9

But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him,

In the Council that was presided over by him A. XV, 28

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

Guided c. e. "forbidden" by him A. XVI, 6-10

And they went through the region of Phrygia and 6 Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come 7 over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing 8 by Mysia, they came down to Troas. And a vision 9 appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had 10 seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to

The experience at Ephesus. Its meaning A. XVIII, 24-28

A. XIX, 1-7 And it came to pass, that, while Apollos was at 19 Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he 2 said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether <sup>5</sup>the Holy Ghost was given. And he said, Into what then were ye baptized? 3 And they said, Into John's baptism. And Paul said, 4 John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. And when 5 they heard this, they were baptized into the name

Serving "with my spirit" Rom. I, 9

Working "by the spirit" II Cor. XII, 18. Gal. V, 16, 25

Following the Holy Spirit Gal. III, 2.

"Resolved within myself, not under any special direction of the H. S." B. Sam in loc.

The first fruits of the Spirit" Rom. VIII, 23

6 of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; 7 and they spake with tongues, and prophesied. And they were in all about twelve men.

23

*Purposing "in the spirit" Acts XIX, 21*

21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have 22 been there, I must also see Rome.

*Bonds "in the spirit" - the Spirit warning A. XX, 22, 23.*

And now, behold, I go 22 bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy 23 Ghost testifieth unto me in every city, saying that bonds and afflictions abide me.

*His redemption = the Holy Ghost's A. XX, 28.*

Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you <sup>1</sup>bishops, to feed the church of <sup>2</sup>God, which he : 29 <sup>3</sup>purchased with his own blood.

*Had the earnest warning of the Spirit A. XX, 4, 11-14*

And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

And coming 11 to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

And when he would not be 14 persuaded, we ceased, saying, The will of the Lord be done.

*The earnest of the Spirit in his heart At Council II Cor. V. 5*

<sup>2</sup> who also sealed us, and gave us the earnest of the Spirit in our hearts.

Rom. II, 29; VII, 6

The spirit is the understanding I Cor. XIV 2, 14-16, 32

"The spirit of your mind" Eph. IV, 23.

"Spiritual meat," "drink," "rock" I Cor. X, 3, 4.

"Spiritual law" Rom. VII, 14

"Not in word only but in the  $\text{th.}$ " I Thes. I, 5.

"The word as spoken is nothing, our evaluations are given more acted on by a book than by the sound of a word. The influence is in the spirit not in the sound which passes away, while the effect on the hearer's spirit remains." John's letters p. 13



The Spirit vs. the letter II Cor. III, 6-18

who also made us sufficient as ministers <sup>6</sup> of a new <sup>6</sup> covenant; not of the letter, but of the spirit: <sup>7</sup> for the letter killeth, but the spirit giveth life. But if the ministration of death, <sup>1</sup> written, and engraven on stones, came <sup>2</sup> with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* <sup>3</sup> was passing away: <sup>8</sup> how shall not rather the ministration of the spirit be <sup>9</sup> with glory? <sup>4</sup> For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. <sup>11</sup> For if that which <sup>5</sup> passeth away *was* <sup>6</sup> with glory, much more that which remaineth *is* in glory.

<sup>12</sup> Having therefore such a hope, we use great boldness <sup>13</sup> of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly <sup>7</sup> on the end of that which <sup>3</sup> was passing <sup>14</sup> away: but their <sup>8</sup> minds were hardened: for until this very day at the reading of the old <sup>9</sup> covenant the same veil <sup>10</sup> remaineth unlifted; which *veil* is done away in <sup>15</sup> Christ. But unto this day, whensoever Moses is read, <sup>16</sup> a veil lieth upon their heart. But whensoever <sup>11</sup> it shall <sup>17</sup> turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord <sup>18</sup> is, *there* is liberty. But we all, with unveiled face <sup>12</sup> reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from <sup>13</sup> the Lord the Spirit.

A richer • late allusion Titus III, 5, 6

appeared, not by works *done* in <sup>5</sup> righteousness, which we did ourselves, but according to his mercy he saved us, through the <sup>1</sup> washing of regeneration <sup>2</sup> and renewing of the <sup>3</sup> Holy Ghost, which <sup>6</sup> he poured out upon us richly, through Jesus Christ our Saviour;

Yet Paul made his own plan Titus III, 12

When I shall send Artemas unto thee, or Tychicus, <sup>12</sup> give diligence to come unto me to Nicopolis: for there I have determined to winter.

Present in Spirit Rom. XII, 11  
The power of the Spirit Rom. XV, 19  
The love of the Spirit Rom. XV, 30  
The demonstration of the Spirit I Cor. II, 4.  
Revealed thro the Spirit I Cor. II, 10-14  
Spirit dwelleth in you (your body) I Cor. III, 16: VI, 19  
Justified of the Spirit your God I Cor. VI, 11  
Holy in Spirit I Cor. VII, 34.  
The last Adam a life-giving Spirit I Cor. XV, 45  
Living together with the Spirit II Cor. III, 3.  
a different Spirit II Cor. XI, 4  
Receiving the Spirit of peace Gal. III, 2, 14.  
Strengthened with power thro the Spirit Eph. III, 16.  
Giving the Spirit Eph. IV, 30 Quench I Thes. V, 19  
Sealed in the Spirit Eph. IV, 30  
The sword of the Spirit = the word of God. Eph. VI, 17  
The supply of the Spirit of God. Phil. I, 19  
Standing fast in one Spirit. Phil. I, 27  
Fellowship of the Spirit - love Phil. II, 1  
Worship by the Spirit. Phil. III, 3.  
Born in the Spirit Gal. I, 8  
Sanctification of the Spirit II Thes. II, 13. Cf. Rom. XV, 16  
Jesus - justified in the Spirit I Tim. III, 16  
How God shed in our hearts of Holy. Rom. V, 5

What the spirit was to him & the other spirit

The spirit of holiness

Rom. I, 4

The spirit of adoption

Rom. VIII, 15

The spirit of God

Rom. VIII, 9 I Cor. II, 11

The spirit of Christ

Rom VIII, 9 <sup>of our RV of</sup> II Thes II, 8

The spirit of bondage

Rom. VIII, 15

The spirit of sleep

Rom. XI, 8

The spirit of meekness

I Cor. IV, 21 Gal. VI, 1

The spirit of faith.

II Cor. IV, 13

The spirit of the Law - crying in our hearts Gal. IV, 6

The spirit of promise - sealed with them Eph. I, 13.

The spirit of wisdom Eph. I, 17

The spirit of propitiusness - power, love, discipline. II Tim I, 7

The Kingdom of God is joy in the H.G. Rom. XIV, 17 of I Thes I, 6.

In the power of the H.G., Rom XV, 13

The Communion of the H.G. II Cor. XIII, 14

That good thing which is the H.G. develops in us II Tim I, 14

The receiving of the H.G., I Peter III, 5

Spirit, soul, body, I Thess. V, 23

I Cor. V 3-5. VI, 17. XVI, 18 - The spirit vs. the body.

II Tim. IV, 22, Philim. 25

II Cor. II, 13; VII, 13; Gal. VI, 18 Col. II, 5. I Thess II, 2

Distinction of the flesh & spirit II Cor. VII, 1

Born of the spirit or flesh Gal. IV, 29

The fruits of spirit & flesh. Gal. V, 16-25, 26.

cf. Ovobv. Eph. V, 9. Spirit & light.

Lower & higher Gal. VI, 7, 8

Spiritual & natural body I Cor. XV, 44, 46

"With all prayer & supplication in the spirit." Eph. VI, 18

Gal. III, 3.

No Spirit vs the flesh. Rom. VIII, 1-17

There is therefore now no condemnation to them <sup>8</sup> that are in Christ Jesus. For the law of the Spirit of <sup>2</sup> life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, <sup>8</sup> in <sup>3</sup> that it was weak through the flesh, God, sending his own Son in the likeness of <sup>9</sup> sinful flesh <sup>10</sup> and *as an offering* for sin, condemned sin in the flesh: that the <sup>4</sup> <sup>11</sup> ordinance of the law might be fulfilled in us, who <sup>5</sup> walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the <sup>6</sup> spirit. For the mind of the flesh is death; but the <sup>7</sup> mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and <sup>9</sup> they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath <sup>10</sup> not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but <sup>11</sup> the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies <sup>1</sup> through his Spirit that dwelleth in you.

<sup>12</sup> So then, brethren, we are debtors, not to the flesh, <sup>13</sup> to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye <sup>2</sup> mortify the <sup>3</sup> deeds <sup>14</sup> of the body, ye shall live. For as many as are led by <sup>15</sup> the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we <sup>16</sup> cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

The Spirit praying in our hearts Rom. VIII, 26, 27

And in like manner the Spirit also helpeth our in- <sup>26</sup> firmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and he that search- <sup>27</sup> eth the hearts knoweth what is the mind of the Spirit, <sup>3</sup> because he maketh intercession for the saints according to *the will of God*.

"In which are spiritual" Gal. VI, 1; I Cor. II, 15; III, 1; XIV, 37,

The spirit of disobedience + deceit Eph. II, 1-3

"Spiritual things" Rom. XV, 27; I Cor. II, 13; IX, 11,

"Spiritual blessings" Eph. I, 3. "Songs" Col. III, 16

"Spiritual understanding" Col. I, 9. "Circumcision" Eph. VI, 12

note esp. I Cor. IV, 4

The mystery revealed in the Spirit. Eph III, 5.

The Spirit predicting the future I Tim IV, 1

Gal. V, 5 "The Spirit of faith worketh for the hope."

Seducing spirits I Tim. IV, 1

The spirit of the world vs. the spirit of God. I Cor. II, 6-16

Howbeit we speak wisdom among the <sup>4</sup>perfect: yet <sup>6</sup>a wisdom not of this <sup>5</sup>world, nor of the rulers of this <sup>5</sup>world, which are coming to nought: but we speak <sup>7</sup>God's wisdom in a mystery, *even the wisdom* that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world <sup>8</sup>knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written, <sup>9</sup>

Things which eye saw not, and ear heard not,  
And *which* entered not into the heart of man,  
Whatsoever things God prepared for them that love him.

<sup>6</sup>But unto us God revealed <sup>7</sup>them through the Spirit: <sup>10</sup>for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the <sup>11</sup>things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit <sup>12</sup>of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words <sup>13</sup>which man's wisdom teacheth, but which the Spirit teacheth; <sup>8</sup><sup>9</sup>comparing spiritual things with spiritual. Now the natural man receiveth not the things of the <sup>14</sup>Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually <sup>10</sup>judged. But he that is spiritual <sup>11</sup>judgeth all things, <sup>15</sup>and he himself is <sup>10</sup>judged of no man. For who hath <sup>16</sup>known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

Guided in teaching by the Spirit. I Cor. VII, 40

But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

The Holy Spirit the inspirer of faith & confession

I Cor. XII, 3

Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

"Since ye are zealous of spiritual gifts" I Cor. XIV, 12  
Rom. I, 11. I Cor. XII, 1; XIV, 1.

"The unity of the Spirit" Eph. IV, 3. "One body, one Spirit" Eph. IV, 4.  
of Phil. I, 27



The Spirit distributeth gifts in the Church I Cor. xii, 4-11

4 Now there are diversities of gifts, but the same Spirit.  
 5 And there are diversities of ministrations, and the  
 6 same Lord. And there are diversities of workings,  
 7 but the same God, who worketh all things in all. But  
 8 to each one is given the manifestation of the Spirit to  
 9 profit withal. For to one is given through the Spirit  
 the word of wisdom; and to another the word of  
 10 knowledge, according to the same Spirit: to another  
 faith, in the same Spirit; and to another gifts of heal-  
 ings, in the one Spirit; and to another workings of  
 2 miracles; and to another prophecy; and to another  
 discernings of spirits: to another *divers* kinds of  
 tongues; and to another the interpretation of tongues:  
 11 but all these worketh the one and the same Spirit,  
 dividing to each one severally even as he will.

And unifying it I Cor. xii, 13.

For in one Spirit were  
 we all baptized into one body, whether Jews or  
 Greeks, whether bond or free; and were all made to  
 14 drink of one Spirit.

And thro him the far & near come. Eph II, 18

for through him we both have  
 19 our access in one Spirit unto the Father.

And we all become God's dwelling Eph II, 19-22

So then  
 ye are no more strangers and sojourners, but ye are  
 fellow-citizens with the saints, and of the household  
 20 of God, being built upon the foundation of the apo-  
 stles and prophets, Christ Jesus himself being the  
 21 chief corner stone; in whom 2 each several building,  
 fitly framed together, groweth into a holy 3 temple in  
 22 the Lord; in whom ye also are builded together 4 for  
 a habitation of God in the Spirit.

Ritsche has spoken of this - the consciousness of moral integrity that characterizes Paul's Christian experience."

Observe this in Q. XXII, 1-21; XXIV, 10-21; XXVI, 2-23.

Q. I Tim. I, 19. "a pure conscience" II Tim. I, 3.

II Cor. IV, 2.

was sure of his own absolute consistency

IV. Paul's opinion of himself. - His self analysis

1. His confidence in his own integrity.

hatic this in his assumption of the confi-

dence of others in him & his sincerity A. IX, 26.

26 And when he was come to Jerusalem, he assayed to  
join himself to the disciples: and they were all afraid  
27 of him, not believing that he was a disciple.

His emphasis on "good conscience" A. XXIV, 16.

Herein do I also exercise myself to  
have a conscience void of offence toward God and  
17 men alway.

His boldness in affirming his rectitude II Co. I, 12

For our glorying is this, the testimony of our con- 12  
science, that in holiness and sincerity of God, not in

fleshly wisdom but in the grace of God, we behaved  
ourselves in the world, and more abundantly to you-  
13 ward.

I Thes. II, 10

Ye  
are witnesses, and God *also*, how holily and righteously  
and unblameably we behaved ourselves toward you  
11 that believe:

And appealing to his own conduct A. XX, 18

And when they were 18  
come to him, he said unto them,

Ye yourselves know, from the first day that I set  
foot in Asia, after what manner I was with you all the  
time, serving the Lord with all lowliness of mind,

Not even on the Damascus Road he was repaid.

II Cor. I, 23. "I owe God for a witness upon my soul".

2. His frankness before God,

From the beginning he had lived before God. @ XXIII.

And Paul, looking stedfastly on the council, said, 23  
Brethren, I have lived before God in all good con-  
science until this day.

Call God to witness - Rom. I, 9.

For God is my witness, whom I serve in my 9  
spirit in the gospel of his Son, how unceasingly I make  
mention of you,

to the heart in his conscience Rom. IX, 1 2

9 I say the truth in Christ, I lie not, my conscience  
2 bearing witness with me in the Holy Ghost, that I  
have great sorrow and unceasing pain in my heart.

"In the sight of God speak as in Christ," II Cor. XII, 19

He is true of his election & his master, I Thim II, 4

but even as we have been approved of  
God to be intrusted with the gospel, so we speak;  
not as pleasing men, but God which proveth our  
5 hearts.

Combine this frankness & his love of holiness I Thim II, 10  
Ye

are witnesses, and God also, how holily and righteously  
and unblameably we behaved ourselves toward you  
11 that believe:

"Give diligence" he orders others, "to do their" II Thim II, 15

Give diligence to present thyself approved 15

unto God, a workman that needeth not to be ashamed,  
16 handling aright the word of truth.

Rom. xv, 29 "I know - I shall come in the fulness of the blessing"

II Cor. I, 15

has also his nearness. This the meaning  
of I Cor. X, 13.

sure of his inspiration. I Cor. XIV, 37, 38 This consequent  
assentiveness I Cor. XI, 2, 34.

3. Confidence of God's power in & on him.

No doubt as to his ability to give spiritual blessing & bear fruit & given a charge Rom. I, 9-13

For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you,

And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles.

Something of Christ's own confidence here. Q. XIII, 10, 11

fastened his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

The power & full of the Spirit's power. I Thim. I, 5

how that our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake.

The message God's message. I Thim II, 13

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe.

The last article of the Resurrection I Cor. XV, 9, 10

He was the vessel - earthen - God's the power II Cor. IV, 7-15.

Robt. Ken Ezra. II Tim. II, 20, 21, Rom. IX, 21



God's special grace given to him Rom. XII, 3. What  
was this grace? Eph. III, 8-13

Unto me, who am less than the least of all 8  
saints, was this grace given, to preach unto the Gen-  
tiles the unsearchable riches of Christ; and to <sup>1</sup>make 9  
all men see what is the <sup>2</sup>dispensation of the mystery  
which from all ages hath been hid in God who created  
all things; to the intent that now unto the principal- 10  
ties and the powers in the heavenly *places* might be  
made known through the church the manifold wisdom  
of God, according to the <sup>3</sup>eternal purpose which he 11  
purposed in Christ Jesus our Lord: in whom we have 12  
boldness and access in confidence through <sup>4</sup>our faith  
in him. Wherefore I ask that <sup>5</sup>ye faint not at my 13  
tribulations for you, which <sup>6</sup>are your glory.

4. "Imitate me"

This speech at Thimoteus outspoken 1 Cor. XX, 35

In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

"Be ye imitators of me" 1 Cor. IV, 16 "Even so I also am  
jealous" added in 1 Cor. XI, 1. "Be as the Lord" 1 Thes I, 6 Phil III, 17

This was by a real pattern Phil. I, 30. IV, 9  
having the same conflict which ye saw  
in me, and now hear to be in me.

The things which ye both learned and re-  
ceived and heard and saw in me, these things do: and  
the God of peace shall be with you.

1 Thes III, 7. 9

But thou didst 10  
follow my teaching, conduct, purpose, faith, longsuf-  
fering, love, patience, persecutions, sufferings; what 11  
things befell me at Antioch, at Iconium, at Lystra;  
what persecutions I endured: and out of them all the  
Lord delivered me. |

Especially in the matter of respecting <sup>For</sup> II Thess III, 7-9

8 yourselves know how ye ought to imitate us: for we  
did we eat bread for nought at any man's hand, but  
in labour and travail, working night and day, that we  
9 might not burden any of you: /not because we have  
not the right, but to make ourselves an ensample unto  
0 you, that ye should imitate us.

Timothy faithfully followed him - II Tim. III, 10, 11  
13 Tim. IV, 12  
He & Titus were to be examples, too. Titus II, 7, 8

in all things shewing thy-  
self an ensample of good works; in thy doctrine  
8 *shewing* uncorruptness, gravity, sound speech, that  
cannot be condemned; that he that is of the contrary  
part may be ashamed, having no evil thing to say of  
9 us.

But there was no pride here - that was overcome by  
grace. It was Christ in him to be imitated Rom. XV, 18  
For I will not 18

dare to speak of any <sup>4</sup>things save those which Christ  
wrought through me, for the obedience of the Gentiles,  
by word and deed,

And his face in the flesh was worth seeing only as a  
mirror reflecting Christ Col. II, 1-3

2 For I would have you know how greatly I strive for  
you, and for them at Laodicea, and for as many as  
2 have not seen my face in the flesh; that their hearts  
may be comforted, they being knit together in love,  
and unto all riches of the <sup>1</sup>full assurance of under-  
standing, that they may know the mystery of God,  
<sup>2</sup>even Christ, in whom are all the treasures of wis- 3  
dom and knowledge hidden.

of I dim. I. 1: II 7

34

5. The sense of divine mission. Gal. I, 15-16

But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles;

The introduction of II Cor. I.1, characteristic goal.

Ye came therefore like unto God's word, I Thim II, 13.

13 And for this cause we also thank God without ceasing, that, when ye received from us <sup>4</sup>the word of the message, *even the word* of God, ye accepted it not, as the word of men, but, as it is in truth, the word of <sup>14</sup>God, which also worketh in you that believe.

Paul was entrusted with it. How? Titus I, 3.

but in <sup>2</sup>his own <sup>3</sup>seasons manifested his word in the <sup>3</sup>message, where-with I was intrusted according to the commandment of God our Saviour;

An ambassador of Christ II Cor. V, 20 "We are an  
angel of God, even as Christ Jesus" Gal. IV, 14

He had a secret with God, II Cor. XII, 2-4

<sup>2</sup>I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up <sup>3</sup>even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know <sup>4</sup>not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is <sup>5</sup>not lawful for a man to utter.

Prayed for the sincerity of others, Phil. I, 10.

Spoke God's word with no flattery. I Th. II, 1-6.

that said, Light shall shine out of darkness, who shined  
in our hearts, to give the <sup>1</sup>light of the knowledge of the  
glory of God in the face of Jesus Christ.

## 6. The Sincerity.

In his honest speech. II Cor. II, 14-17

But thanks be unto God, 14  
 which always leadeth us in triumph in Christ, and  
 maketh manifest through us the savour of his know-  
 ledge in every place. For we are a sweet savour of 15  
 Christ unto God, in them that are being saved, and in  
 them that are perishing; to the one a savour from death 16  
 unto death; to the other a savour from life unto life.  
 And who is sufficient for these things? For we are 17  
 not as the many, <sup>5</sup> corrupting the word of God: but  
 as of sincerity, but as of God, in the sight of God,  
 speak we in Christ.

In his outspoken preaching II Cor. IV, 1-6

4 Therefore seeing we have this ministry, even as we  
 2 obtained mercy, we faint not: but we have renounced  
 the hidden things of shame, not walking in craftiness,  
 nor handling the word of God deceitfully; but by the  
 manifestation of the truth commending ourselves to  
 3 every man's conscience in the sight of God. But and  
 if our gospel is veiled, it is veiled in them that are  
 4 perishing: in whom the god of this <sup>14</sup> world hath  
 blinded the <sup>8</sup> minds of the unbelieving, <sup>15</sup> that the <sup>16</sup> light  
 of the gospel of the glory of Christ, who is the image  
 5 of God, should not dawn upon them. For we preach  
 not ourselves, but Christ Jesus as Lord, and ourselves  
 6 as your <sup>17</sup> servants <sup>18</sup> for Jesus' sake. Seeing it is God,

No flatterer a "beutlicher" Gal. IV, 16-18

So  
 then am I become your enemy, because I <sup>4</sup> tell you the  
 7 truth? They zealously seek you in no good way; nay,  
 they desire to shut you out, that ye may seek them.  
 8 But it is good to be zealously sought in a good matter  
 at all times, and not only when I am present with  
 9 you.

y. for his early & late shortcomings Titus III, 3.

For we also were aforetime foolish, dis-3 obedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

And the consequence his course had been ever Titus I, 12-17

I thank him that <sup>6</sup>enabled me, even Christ Jesus our <sup>12</sup> Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and <sup>13</sup> a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and the grace <sup>14</sup>

of our Lord abounded exceedingly with faith and love <sup>15</sup> which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into <sup>16</sup> the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe <sup>17</sup> on him unto eternal life. Now unto the King <sup>1</sup>eternal, incorruptible, invisible, the only God, be honour and glory <sup>2</sup>for ever and ever. Amen.

He had also a sense of duplicity in making Christy.

plain & clear. Col. IV, 3, 4 Gal. IV, 19, 20

withal praying for us also, that God <sup>3</sup> may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that <sup>4</sup> I may make it manifest, as I ought to speak.

My little children, of whom I am again in travail <sup>20</sup> until Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.

On the other hand he says that their grace is not understood it is not his fault. It is veiled to them

that are sleeping "II Cor. IV, 3. "a savour of death unto death" II Cor. II 15, 16

For we are a sweet savour of <sup>15</sup> Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death <sup>16</sup> unto death; to the other a savour from life unto life.



8. The boastings.

II Cor. XI, XII. What is it behind the chiefest

apostle XI, 5. The ends in speech, not in knowledge

XI, 6. The day support XI, 8, 9. The family position

1 line of XI, 21, 22. The endowment XI, 23-33.

Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above 24 measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in 26 journeyings often, in perils of rivers, in perils of robbers, in perils from my<sup>1</sup> countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in labour and travail, in watchings often, in hunger and 28 thirst, in fastings often, in cold and nakedness. <sup>2</sup>Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. 29 Who is weak, and I am not weak? who is made to 30 stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. 31 The God and Father of the Lord Jesus, he who is 32 blessed <sup>3</sup>for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded 33 the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

What is above v. 30. Cf. II Cor. XI, 1-10

12 <sup>4</sup>I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up 3 even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know 4 not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is 5 not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not 6 glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of

29 because to you it hath been granted in the behalf of  
Christ, not only to believe on him, but also to suffer  
30 in his behalf :

me above that which he seeth me *to be*, or heareth  
7 from me. And by reason of the exceeding greatness  
of the revelations—wherefore, that I should not be

exalted overmuch, there was given to me a <sup>1</sup>thorn in  
the flesh, a messenger of Satan to buffet me, that I  
should not be exalted overmuch. Concerning this 8  
thing I besought the Lord thrice, that it might depart  
from me. And he hath said unto me, My grace is 9  
sufficient for thee: for *my* power is made perfect in  
weakness. Most gladly therefore will I rather glory  
in my weaknesses, that the strength of Christ may  
<sup>2</sup>rest upon me. Wherefore I take pleasure in weak- 10  
nesses, in injuries, in necessities, in persecutions, in  
distresses, for Christ's sake: for when I am weak, then  
am I strong.

*As this experience he turned into exaltation -*

II Cor. VI, 1-10

And working together *with him* we intreat also that ye 6  
receive not the grace of God in vain (for he saith, 2  
At an acceptable time I hearkened unto thee,  
And in a day of salvation did I succour thee:  
behold, now is the acceptable time; behold, now is  
the day of salvation): giving no occasion of stumbling 3  
in anything, that our ministration be not blamed; but 4  
in everything commending ourselves, as ministers of  
God, in much patience, in afflictions, in necessities, in  
distresses, in stripes, in imprisonments, in tumults, in 5  
labours, in watchings, in fastings; in pureness, in 6  
knowledge, in longsuffering, in kindness, in the <sup>1</sup>Holy  
Ghost, in love unfeigned, in the word of truth, in the 7  
power of God; <sup>2</sup>by the armour of righteousness on the  
right hand and on the left, by glory and dishonour, by 8  
evil report and good report; as deceivers, and *yet* true;  
as unknown, and *yet* well known; as dying, and be- 9  
hold, we live; as chastened, and not killed; as sorrow- 10  
ful, yet always rejoicing; as poor, yet making many  
rich; as having nothing, and *yet* possessing all things.

*His sufferings Col. I, 24.*

24 Now I rejoice in my sufferings for your sake, and  
fill up on my part that which is lacking of the afflic-  
tions of Christ in my flesh for his body's sake, which  
25 is the church; /

Do Phil. I, 29. I Thess II, 2

but 2  
having suffered before, and been shamefully entreated,  
as ye know, at Philippi, we waxed bold in our God to  
speak unto you the gospel of God in much conflict.

*II Tim. naturally; Rec of such assurance:*

I, 8, 16, II, 9, III, 10-12, IV, 5  
Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;

The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; wherein I suffer hardship unto 9 bonds, as a malefactor; but the word of God is not bound. But thou didst 10 follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what 11 things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. Yea, and all that would live 12 godly in Christ Jesus shall suffer persecution.

But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

*Yt. are thin he threw out of sight to glory in Christ*

Gal. VI, 14, 17 But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor 15 uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon them, and 16 mercy, and upon the Israel of God.

From henceforth let no man trouble me: for I bear 17 branded on my body the marks of Jesus.

*And he was contented in the midst of all Phil. IV, 11-13*

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, 13 both to abound and to be in want.

Wrote the poetic touch I Cor. IV, 10-13

Jesus every knee should bow, of *things* in heaven  
and *things* on earth and <sup>5</sup>*things* under the earth, and 11  
that every tongue should confess that Jesus Christ is  
Lord, to the glory of God the Father.

And he also knew his failure to attain Phil. III, 12-16

Not that I have already obtained, or am already made perfect: but I press on, if so be that I may <sup>10</sup>apprehend that

for which also I was apprehended by Christ Jesus. Brethren, I count not myself <sup>1</sup>yet to have apprehended: <sup>13</sup>but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of <sup>14</sup>the <sup>2</sup>high calling of God in Christ Jesus. Let us <sup>15</sup>therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have <sup>16</sup>already attained, by that same rule let us walk.

But he followed this with another challenge to the Phil. to imitate him. He was imperfect but he was honest. He was working toward the goal.

And with all this boasting he was lowly & meek. II Cor. X, 1 Note also II Cor. XII, 6. Phil. II, 3, 4

doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

and his admiration for the lowliness of Jesus & his emptiness - Phil. II, 5-11

Have this mind in you, <sup>5</sup>which was also in Christ Jesus: who, <sup>1</sup>being in the <sup>6</sup>form of God, counted it not <sup>2</sup>a prize to be on an equality with God, but emptied himself, taking the <sup>7</sup>form of a <sup>3</sup>servant, <sup>4</sup>being made in the likeness of men; and being found in fashion as a man, he <sup>8</sup>humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God <sup>9</sup>highly exalted him, and gave unto him the name which is above every name; that in the name of <sup>10</sup>

9. The ground of Paul's confidence in self.

It was not in self but in God II Cor. III 4-6.

And such confidence have we through Christ to God-4  
ward: not that we are sufficient of ourselves, to ac-5  
count anything as from ourselves; but our sufficiency  
is from God; who also made us sufficient as ministers 6  
of a new<sup>e</sup> covenant; not of the letter, but of the spirit:

7 for the letter killeth, but the spirit giveth life.

He was preaching not self but Christ II Cor. IV, 5.

For we preach  
not ourselves, but Christ Jêsus as Lord, and ourselves  
6 as your <sup>17</sup>servants <sup>18</sup>for Jesus' sake.

And not his free statement of his reliance on  
the spiritual weapons, his confidence in his own  
mission & work. II Cor. X

Done not us fleshly weapons II Cor. X, 2-5.

Belongs to Christ II Cor. X, 7

Makes no comparison of us with others II Cor. X, 12

Has some spiritual fruits II Cor. X, 14, 15.

Is reaching out with ready longing II Cor. X, 16

The commendings of the Lord is the real thing II Cor. X, 18

"The poor men." I Cor. IV, 1-5.

He was "bold in God." I Thess. II, 2

For yourselves, brethren, know our entering in 2  
unto you, that it hath not been found vain: but 2  
having suffered before, and been shamefully entreated,  
as ye know, at Philippi, we waxed bold in our God to  
speak unto you the gospel of God in much conflict.

10. The seq. indications. Appeals, arguments, subtextual  
 Appeals to fruits of his work. I Cor. IX, 2  
 Appeals to his surrender of his rights to please,  
 • to him of the Gospel I Cor. IX, 5-14  
 Preacher because of the "work on" him I Cor IX, 16  
 The distinction "reward" & "stewardship," I Cor. IX, 17  
 The adaptation to all classes. I Cor. IX, 19-22.  
 Claims he did all things for Gospel sake I Cor IX, 23  
 The perfect consistency & openness. II Cor. I, 15-22



## 11. His self-discipline.

Suppression of body. I Cor. IX, 24-27

Subjection of thought. II Cor. X, 5

As indicated in his counsel to Tim. I Tim. IV, 6-16

## 12. His passion for Christ.

Anathema is those who did not love Him I Cor. XVI, 22

himself in the presence of Christ II Cor. II, 10

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# V. Motives, Aims and Methods.

## 1. Motives.

1. Through intellectual conviction of the true

Sickness of Jesus A. XIII, 23, 27-33,

Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;

For they that dwell in 27  
Jerusalem, and their rulers, because they knew him  
not, nor the voices of the prophets which are read  
every sabbath, fulfilled *them* by condemning *him*. And 28  
though they found no cause of death *in him*, yet asked  
they of Pilate that he should be slain. And when 29  
they had fulfilled all things that were written of him,  
they took him down from the tree, and laid him  
in a tomb. But God raised him from the dead: 30  
and he was seen for many days of them that came up 31  
with him from Galilee to Jerusalem, who are now his  
witnesses unto the people. And we bring you good 32  
tidings of the promise made unto the fathers, how that 33  
God hath fulfilled the same unto our children, in that  
he raised up Jesus; as also it is written in the second  
psalm, Thou art my Son, this day have I begotten  
thee.

And especially as this was deepened by the own de-  
lusion the Jews from all his real dignities  
under the law. A. XIII, 38, 39

Be it known unto you therefore, brethren, 38  
that through this man is proclaimed unto you re-  
mission of sins: and by him every one that be- 39  
lieveth is justified from all things, from which ye  
could not be justified by the law of Moses.

Ambassadors for God. II Cor. v, 20

As also shall be found in Christ see. Phil. III, 7-11

2. The sense of an *incorporating* God. Q. XV, 4, 12

And all the multitude kept silence; and they <sup>12</sup> hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them.

God was also with Paul, He was operative in the word. What greater witness than to be the instrument. II Cor. V 18, 19

But all things are of God, who reconciled us to himself through Christ, and gave unto <sup>19</sup> us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having <sup>6</sup> committed unto us the word of reconciliation.

3. The constraint of love. II Cor. V 13-17

For whether we <sup>4</sup> are beside ourselves, it is unto God; or whether <sup>14</sup> we are of sober mind, it is unto you. For the love of Christ constraineth us; because we thus judge, that <sup>15</sup> one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and <sup>16</sup> rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him* so no more. <sup>17</sup> Wherefore if any man is in Christ, <sup>6</sup> he is a new creature: the old things are passed away; behold, <sup>18</sup> they are become new.

The love of Christ joined the love of souls. Rom. X, 1; IX, 1-3

Brethren, my heart's <sup>4</sup> desire and my supplication to <sup>10</sup> God is for them, that they may be saved.

I say the truth in Christ, I lie not, my conscience <sup>2</sup> bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart. <sup>3</sup> For I could <sup>1</sup> wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according <sup>4</sup> to the flesh:

"Who died for us that" I Thess. V. 10

4. He belonged to Christ He was not his own.  
 Note his calling himself the servant of Christ

Rom. I, 1; Gal. I, 10, Phil. I, 1, II Tim. II, 24, Tit. I, 1.

He remembered also Christ's being a servant in  
 his lowliness, Phil. II, 7.

"and ye are Christ's" I Cor. III, 23.

Christ owned no man more > He owned Paul. II Cor. X, 7

<sup>1</sup>Ye look at the things that are before  
 your face. If any man trusteth in himself that he is  
 Christ's, let him consider this again with himself, that,

#### 5. The example of Christ

In his assumption of poverty II Cor. VIII, 9. Note  
 hisfulness of introduction of their nature

In his lowliness & service Phil. II

In his meekness & gentleness II Cor. X, 1.

Now I Paul myself intreat you by the meekness and  
 gentleness of Christ, I who in your presence am lowly  
 among you, but being absent am of good courage  
 toward you:

6. The terror of the Lord. II Cor. V, 11. Paul knew  
 the horrors of sin & its guilt & coming down. II Thess.  
 I, 7-9. The certainty of God's judgment Rom. II.

7. Paul's own knowledge of the besting of judgment  
 of his at last. The thought of the judgment of the Lord.  
 I Cor. III, 14-15 II Cor. V, 10.

For we must all be made mani-  
 fest before the judgement-seat of Christ; that each  
 one may receive the things *done* <sup>3</sup> in the body, ac-  
 cording to what he hath done, whether *it be* good  
 or bad.

The proving fire - to test each man's work. I Cor. III, 12-15

But if any man buildeth on the foundation  
 13 gold, silver, costly stones, wood, hay, stubble; each  
 man's work shall be made manifest: for the day shall  
 declare it, because it is revealed in fire; <sup>2</sup> and the fire  
 itself shall prove each man's work of what sort it is.  
 14 If any man's work shall abide which he built thereon,

15 he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

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The reward obtainable in that day Paul discussed. "Therefore". II Tim. II, 10-13, IV, 8

Therefore I endure all things for the elect's 10 sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the 11 saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: 12 if we shall deny him, he also will deny us: if we 13 are faithless, he abideth faithful; for he cannot deny himself.

hence- 8

forth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

8. The eternal vs. the passing II Cor. III, 7-11

But if the ministration of death, <sup>1</sup>written, and engraven on stones, came <sup>2</sup>with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* <sup>3</sup>was passing away: 8 how shall not rather the ministration of the spirit be 9 with glory? <sup>4</sup>For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. 11 For if that which <sup>5</sup>passeth away was <sup>6</sup>with glory, much more that which remaineth is in glory.

And this was a real consolation unto Paul. II Cor. IV, 16-18

Wherefore we faint not; but though our outward 16 man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the 17 moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the 18 things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.



g. I Theor. III, 3

Wherefore judge 5  
nothing before the time, until the Lord come, who  
will both bring to light the hidden things of darkness,  
and make manifest the counsels of the hearts; and  
then shall each man have his praise from God.

4 When Christ, *who is* <sup>3</sup> our life, shall be manifested,  
then shall ye also with him be manifested in glory.

5 <sup>4</sup> Mortify therefore your members which are upon  
the earth; fornication, uncleanness, passion, evil de-  
6 sire, and covetousness, the which is idolatry;

Especially the certainty of Christ's coming - "No time is short & for the passion of their woeed possess away & I would have you without care" I Cor. VII, 29 ff  
 Christ's return was a real matter with him. He desired it II Cor. V, 1-4, I Cor. XV, 51 ff. He looked <sup>for</sup> it. Phil III, 20, 21, I Thes II, 13. He loved it II Tim. IV, 8. He used it as a motive to rejoice I Thes I, 4-6

But ye, brethren, are not in darkness, that that day should overtake you <sup>1</sup> as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober.

to steadfastness & unblameableness I Thes V, 23

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.

to the winning of souls. I Thes II, 19

For 19 what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his <sup>1</sup> coming? For ye are our glory and our joy. 20

to charitableness of judgment I Cor. IV, 5, to purity Gal. III, 4, 5.

to patient suffering until the kings rest. I Thes I, 7

7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of 8 his power in flaming fire,

to foulness & hoarseness in sermo II Tim. IV, 1

<sup>4</sup> I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom;

Q. were I there. I, 9, 10

2. *Aims.*

1. To turn men to God. A. XIV, 15

Sirs, why do ye these 15 things? We also are men of like <sup>4</sup>passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is:

To the end of the King dom. A. XX, 25

And now, behold, I know that ye 25 all, among whom I went about preaching the kingdom, shall see my face no more.

Involving an overturning of the world. A. XV, 6, 7

And 6 when they found them not, they dragged Jason and

certain brethren before the rulers of the city, crying, These that have turned <sup>1</sup>the world upside down are 7 come hither also; whom Jason hath received: and these all act contrary to the decrees of Cæsar, say- 8 ing that there is another king, *one* Jesus.

Naturally such an aim was misunderstood by the Jews, especially as Paul would explain it. They are mentioned in this A. XXIV, 5-9, XXI, 28

For we have found this man a 5 pestilent fellow, and a mover of insurrections among all

the Jews throughout <sup>1</sup>the world, and a ringleader of the 6 sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold:<sup>2</sup> from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse 9 him. And the Jews also joined in the charge, affirming that these things were so.

This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this 29 holy place.

In this course he was a Mahomet in his demer-  
 itation of idolatry. A. XIX, 26, 27

And ye see and hear, that not 26  
 alone at Ephesus, but almost throughout all Asia, this  
 Paul hath persuaded and turned away much people,  
 saying that they be no gods, which are made with  
 hands: and not only is there danger that this our trade 27  
 come into disrepute; but also that the temple of the  
 great goddess <sup>1</sup>Diana be made of no account, and that  
 she should even be deposed from her magnificence,  
 whom all Asia and <sup>2</sup>the world worshipping.

Yet Paul believed that he was breaking no laws, not  
 even the law of the Jews. A. XXV, 8

Neither against the 8  
 law of the Jews, nor against the temple, nor against  
 Cæsar, have I sinned at all.

2. To give men life - A. XIII, 46, 47

And Paul and  
 Barnabas spake out boldly, and said, It was necessary  
 that the word of God should first be spoken to you.  
 Seeing ye thrust it from you, and judge yourselves un-  
 47 worthy of eternal life, lo, we turn to the Gentiles. For  
 so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,  
 That thou shouldst be for salvation unto the  
 uttermost part of the earth.

So he obtained the repentance. A. XX, 20, 21, 24

how that I shrank not from declaring unto 20  
 you anything that was profitable, and teaching you  
 publicly, and from house to house, testifying both to 21  
 Jews and to Greeks repentance toward God, and faith  
 toward our Lord Jesus <sup>4</sup>Christ.

But I hold not my life of 24  
 any account, as dear unto myself, <sup>5</sup>so that I may  
 accomplish my course, and the ministry which I re-  
 ceived from the Lord Jesus, to testify the gospel of  
 the grace of God.

And they spake the word of 32  
1 the Lord unto him, with all that were in his house.

And he dwelt *there* a year and six months,  
teaching the word of God among them.

3. To deliver the word of God. Not as just  
 quoted A. XX, 20, 21. + ep. 27 "For I shrank not  
 from declaring to you the whole counsel of God." Those  
 who heard him heard the word of God - the message -

A. XIII, 7; XVI, 32; XVIII, 11; XIX, 10. And this con-  
 tinued for the space of two years; so that all they  
 which dwelt in Asia heard the word of the Lord, both  
 11 Jews and Greeks.

which was with 7  
 the proconsul, Sergius Paulus, a man of understanding.  
 The same called unto him Barnabas and Saul, and  
 sought to hear the word of God.

4. To preach Christ Col. I, 28

we proclaim, admonishing every man and teaching  
 every man in all wisdom, that we may present every  
 29 man perfect in Christ; whom  
 but 2  
 having suffered before, and been shamefully entreated,  
 as ye know, at Philippi, we waxed bold in our God to  
 speak unto you the gospel of God in much conflict.

This further aim was to present men perfect - but  
 duty not done in mere verbal proclamation.  
 He wanted to save men - this was the aim.  
 and give teaching to Gentiles. I Thess II, 16

forbid-  
 ding us to speak to the Gentiles that they may be  
 saved; to fill up their sins alway: but the wrath is  
 come upon them to the uttermost.

And to the end of a worthy work I Thess II, 2

98/11. v. 25-27



The aim was to marry me to Christ II Cor. XI, 2.

For I am jealous over you with <sup>6</sup>a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure <sup>3</sup>virgin to Christ.

5. To please Christ II Cor. V, 9.

Wherefore also we <sup>4</sup>make it our aim, whether at home or absent, to be well-<sup>10</sup>pleasing unto him.

To was anxious that others should please Jesus  
 & let nothing deter them. I Cor. VII, 32, 33

He <sup>32</sup>that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married <sup>33</sup>is careful for the things of the world, how he may please his <sup>6</sup>wife.

6. This bride Paul was  $\phi\delta\delta\omicron\tau\iota\kappa\epsilon\omega$  translated in II Cor. V, 9 "make it my aim". Rom. XV, 20.  
 yea, <sup>7</sup>making it <sup>20</sup>

my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation;

and I Thess. IV, 11, 12

and that ye <sup>3</sup>study to be quiet, and to do your own business, and to work with your hands, <sup>12</sup>even as we charged you; that ye may walk honestly toward them that are without, and may have need of nothing.

Pleading & entreating. Job. 14, 20.

### 3. Methods

Paul was primarily a persuader of men, a worker of life, only secondarily an organizer of institutions. Tho' a chtr. worker for years it was only after his first missionary tour that he came back over his ground trying up his work. Accordingly his methods are in two classes "1" of personal persuasion & 2 of institutional organization. & this set of methods are to be treated better as his missionary policy, under missionary work.

#### 1. Methods of influence & persuasion.

His range here was pretty wide. II Tim. IV, 2.

preach the word; 2  
be instant in season, out of season; 5 reprove, rebuke.  
exhort, with all longsuffering and teaching.

#### (1) Proving. A. IX, 22, X, 11, 2-4

But Saul increased the more in strength, and 22  
confounded the Jews which dwelt at Damascus, proving  
that this is the Christ.

and Paul, as his custom was, 2  
went in unto them, and for three 7 sabbath days  
reasoned with them from the scriptures, opening and 3  
alleging, that it behoved the Christ to suffer, and to  
rise again from the dead; and that this Jesus, whom,  
said he, I proclaim unto you, is the Christ. And some 4  
of them were persuaded, and consorted with Paul and  
Silas; and of the devout Greeks a great multitude, and  
of the chief women not a few.

Paul was a man of argument. A. XIII, 45; XV, 2. He had thought out his case & was prepared for all comers. He was ready to vindicate his faith. This was a true rationalism - for even faith must secure itself by convincing reason of its right to be.

He was a reasoner. A. XVII, 17; XVIII, 4; XIX, 8; XXIV, 25

So he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met with him.

And he reasoned in the synagogue every sabbath, and <sup>1</sup>persuaded Jews and Greeks.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of 9 God.

And as he <sup>25</sup> reasoned of righteousness, and <sup>2</sup>temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

(2) Preaching A. IX, 28, 29.

And he was with them going in and going 29 out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the <sup>1</sup>Grecian 30 Jews; but they went about to kill him.

Making disciples was a result of this A. XIV, 21

And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to <sup>Δ</sup>ioch, 22 confirming the souls of the disciples,

A speaker sermon in outline is preserved in  
 A. XIII, 17-41. This was to Jews. He sketched the  
 leading of God with Israel from Egypt, outlining  
 the wilderness journey, the conquest of Canaan,  
 the reign of the judges, Samuel the prophet, Saul &  
 David with interesting chronological references,  
 the leading to Jesus & the Baptist, the rejection &  
 crucifixion of the Messiah, His resurrection & re-  
 mission of sin & liberty. Thus then.. Beware!

Note the consequences of such preaching A. XIII, 42-45

- 42 And as they went out, they besought that these  
 words might be spoken to them the next sabbath.  
 43 Now when the synagogue broke up, many of the Jews  
 and of the devout proselytes followed Paul and Barna-  
 bas: who, speaking to them, urged them to continue  
 in the grace of God.  
 44 And the next sabbath almost the whole city was  
 45 gathered together to hear the word of <sup>1</sup>God. But  
 when the Jews saw the multitudes, they were filled  
 with jealousy, and contradicted the things which were  
 46 spoken by Paul, and <sup>2</sup>blasphemed.

One sermon of his to gentiles is recorded in Acts.  
 Was it a success or a failure? As Catholics,  
 its quotation from Aratus, its absolute & uni-

The trustee's - the invoice was. I Dec. II, '13.

versality, its emphasis on the fatherhood of God  
its tolerance - "the working God" saved quite  
modern. The cohesion race was pleased. The  
resurrection of the dead! Oh - A. XV, 32-34

Now when they heard of the resurrection of the dead, 32  
some mocked; but others said, We will hear thee con-  
cerning this yet again. Thus Paul went out from 33  
among them. But certain men clave unto him, and 34  
believed: among whom also was Dionysius the Areo-  
pagite, and a woman named Damaris, and others with  
them.

But even so there were disciples gained.  
Sometimes he preached a little long & so also was  
instructed even them. Entyher A. XX, 7-9, "Paul  
prolonged his speech" "Paul discoursed yet longer".

(3) Teaching.

Paul was not content with isolated ser-  
mons. He tarried & taught A. XIX, 8-10

8 And he entered into the synagogue, and spake  
boldly for the space of three months, reasoning and  
persuading us to the things concerning the kingdom of  
9 God. But when some were hardened and disobedient,  
speaking evil of the Way before the multitude, he de-  
parted from them; and separated the disciples, reason-  
10 ing daily in the school of Tyrannus. And this con-  
tinued for the space of two years; so that all they  
which dwelt in Asia heard the word of the Lord, both  
11 Jews and Greeks.

And so at Corinth he dwelt a year & half, "teach-  
the word of God among them" A. XV, 11 And in

Q. XX. 3. we read of his speaking 3 years somewhere in Greece.

We shall see under his missionary methods his habit of reiterated itineracy Q. XIV, 21-23; XV, 41; XVIII, 18-23; XX, 2, 13.

In Col. I, 28 Paul speaks of preaching Christ as equivalent to admonishing & teaching.

(4) The wise habit of asking questions - to elude, to meet objections, to clarify & verify his argument. Note this in Romans 11, 1.

Throughout II, 3, 4, 21, 22, 23, 26, 27, III, 1, 3, 5, 6, 7,  
 8, 9, 27, 28, 29, 31, IV, 1, 3, 9, 10 VI, 1, 2, 3, 15, 21,  
 VII, 1, 7, 13, 24, VIII, 24, 31, 32, 33, 34, 35, 36,  
 IX, 14, 19, 20, 21, 22, 23, 24, 30, 32, X, 6, 7, 14, 15, 16,  
 18, 19 XI, 1, 2, 3, 6, 12, 15, 24, XIII, 3, XIV, 4, 10.

So in I Cor. IX.



but to each perfectly self respecting, independent

II Cor. XI, 9; XII, 13.

(5) Conciliation & adaptation.

He was no temperizer but he did not  
needlessly raise difficulties A. XVI, 3.

Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

and this rather than he had no feelings. He was irritated just as missionaries were. A. XVI, 17, 18

The same following after Paul and us cried out, saying, These men are <sup>2</sup>servants of the Most High God, which proclaim unto you <sup>3</sup>the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But he made himself adaptive I Cor. IX, 20-23

For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some.

In accordance with their conciliatory & adaptive spirit he went into Synagogues constantly - his zeal & fidelity would have been there. The Synagogue in Corinth - see Acts & shed these facts & credence. A. XIII, 15; XVII, 2;

XVIII, 4, XIX, 8

(6) Miracles. Ch. XIX, 11-20.

And God wrought special <sup>1</sup>miracles  
 12 by the hands of Paul: insomuch that unto the sick  
 were carried away from his body handkerchiefs or  
 aprons, and the diseases departed from them, and the  
 13 evil spirits went out. But certain also of the strolling  
 Jews, exorcists, took upon them to name over them  
 which had the evil spirits the name of the Lord Jesus,  
 saying, I adjure you by Jesus whom Paul preacheth.  
 14 And there were seven sons of one Sceva, a Jew, a  
 15 chief priest, which did this. And the evil spirit  
 answered and said unto them, Jesus I <sup>2</sup>know, and  
 16 Paul I know; but who are ye? And the man in whom  
 the evil spirit was leaped on them, and mastered both  
 of them, and prevailed against them, so that they fled  
 17 out of that house naked and wounded. And this be-  
 came known to all, both Jews and Greeks, that dwelt  
 at Ephesus; and fear fell upon them all, and the name  
 18 of the Lord Jesus was magnified. Many also of them  
 that had believed came, confessing, and declaring their  
 19 deeds. And not a few of them that practised <sup>3</sup>curious  
 arts brought their books together, and burned them  
 in the sight of all: and they counted the price of  
 20 them, and found it fifty thousand pieces of silver. So  
 mightily grew the word of the Lord and prevailed.

No healing of Eutychus. Ch. XX, 9, 10, "Moloch's father"

Ch. XXIII, 8-10, Paul's serpent bite - Ch. XXIII, 3-6

2. Methods of organization - treated was freely under Paul - the Apostle missionary.

Not less the simplicity of his instructions - his fellowship kept uppermost A XIV 23, XIX. 9  
And

when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them; and separated the disciples, reasoning daily in the school of Tyrannus.

He kept watch over them. His letters were written to his churches & he had them as he went A. XX, 17, 18

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them,

The simplest of his & the complete liberty - and the warmest love - toward him paternal. Not the former meetings. Acts XX, 36-38, XXI, 5, 6

36 And when he had thus spoken, he kneeled down, 37 and prayed with them all. And they all wept sore, 38 and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And

when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; and we went on board the ship, but they returned home again.

"It is not only his amazing grasp of ideas & concepts for dealing with principles of truth that strike me, it is, above all, the firmness & delicacy of his spiritual touch, his power of emanation on the problems of religion & life, his vivid understanding of our three symphonies with the aspect of 'beauty' torn by the contradictions of good & evil; as this washed him out as he earnestly tried to discover for himself & tell to others what the living Christ can do as the Redeemer from sin & death & as that he does the perfection of man" - *Journal 6/3/19*

VI. His intellectual make up & his opinions.

1. His mental characteristics.

(1) Sense, keen expression. A. XVI, 31.

Sirs, what must I do to be saved? And they said, 31 Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.

(2) Quick wit & dexterity A. XXIII, 6-9

But when Paul perceived that the one part 6 were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so 7 said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For 8 the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great clamour: and some of the 9 scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel?

(3) Acuteness A. XXIV, 10-21

10 And when the governor had beckoned unto him to speak, Paul answered,  
Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make  
11 my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to  
12 worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a  
13 crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now  
14 accuse me. But this I confess unto thee, that after the Way which they call <sup>3</sup>a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets:  
15 having hope toward God, which these also themselves  
<sup>4</sup>look for, that there shall be a resurrection both of the  
16 just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and  
17 men alway. Now after <sup>5</sup>many years I came to bring

18 alms to my nation, and offerings: <sup>6</sup>amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews  
 19 from Asia—who ought to have been here before thee, and to make accusation, if they had aught against me.  
 20 Or else let these men themselves say what wrongdoing they found, when I stood before the council,  
 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

(4) Intensity and rush. Rom. III, 19-31

Now we know that what things soever the law saith, it  
 19 speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because <sup>3</sup>by <sup>4</sup>the 20 works of the law shall no flesh be <sup>5</sup>justified in his sight: for <sup>6</sup>through the law *cometh* the knowledge of sin. But  
 21 now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through  
 22 faith <sup>7</sup>in Jesus Christ unto all <sup>8</sup>them that believe; for there is no distinction; for all have sinned, and fall  
 23 short of the glory of God; being justified freely by his 24 grace through the redemption that is in Christ Jesus: whom God <sup>9</sup>set forth <sup>10</sup>to be a propitiation, through  
 25 <sup>1</sup>faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the  
 26 forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be <sup>2</sup>just, and the <sup>2</sup>justifier of him that <sup>3</sup>hath  
 27 faith <sup>4</sup>in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay:  
 28 but by a law of faith. <sup>5</sup>We reckon therefore that a man is justified by faith apart from <sup>6</sup>the works of the  
 29 law. Or is God *the God* of Jews only? is he not *the*  
 30 *God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision  
 31 <sup>7</sup>by faith, and the uncircumcision <sup>8</sup>through faith. Do we then make <sup>9</sup>the law of none effect <sup>8</sup>through faith? God forbid: nay, we establish <sup>9</sup>the law.

(5) Impetuosity of speech - slipping a cog down

two I Cor. XV, 1, 2

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are <sup>4</sup>saved; *I make known, I say*, <sup>5</sup>in what words I preached it unto you, if ye hold it fast, except ye believed <sup>6</sup>in vain.

(6) He was versed with sophistry & wady eloquence

of philosophy & rhetoric. Col. II, 4, 8

This I say, that no one may delude you with persuasiveness of speech.

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

He delicately hinted at the reproach of man's being a babe in mind. I Cor. III, 1, XIV, 20

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat;

Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men.

And he scoured the ever learning never learned II Tim. II, 7

led away by divers lusts, ever learning, and never able to come to the knowledge of the truth.

And he scoured instability Eph. IV, 14.

that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;

(7) He knew the real thing from side issues &

kept it clear. Titus III, 9 I Tim I, 3-6,

but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; so do I now. But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned:



*doing* nothing  
through faction or through vainglory, but in lowliness  
of mind each counting other better than himself;

that especially in his last letter II Tim II, 14, 16, 23,

Of these things put them in remembrance, charging 14 them in the sight of <sup>5</sup>the Lord, that they strive not about words, to no profit, to the subverting of them that hear.

But shun profane babblings: for they will proceed further in ungodliness, and their word will <sup>2</sup>eat as doth a gangrene:

But foolish and ignorant questionings refuse, knowing that they gender strifes.

He had a keen discernment of tenderness, impic- carate & sharp courage in confronting them Joh II, 13, 14

And the rest of the Jews dissembled 13 likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I 14 saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?

(18) He could converse with him. thought & spoke freely. that spirit of hyperbole I Cor. XIV, 19

howbeit in the church I 19 had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

that there in Paul. Phil II, 3.

and fond of paradoxes II Cor. VI, 3-10

giving no occasion of stumbling 3 in anything, that our ministration be not blamed; but 4 in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in 5 labours, in watchings, in fastings; in pureness, in 6 knowledge, in longsuffering, in kindness, in the <sup>1</sup>Holy Ghost, in love unfeigned, in the word of truth, in the 7 power of God; <sup>2</sup>by the armour of righteousness on the right hand and on the left, by glory and dishonour, by 8 evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and be- 9

hold, we live; as chastened, and not killed; as sorrow-  
ful, yet always rejoicing; as poor, yet making many  
rich; as having nothing, and yet possessing all things.

66

Col. II, 4

And he uses the vividest style. "Persuasiveness of  
speech" he repudiated but he was no Ireland  
But note his account of his revelations of the  
truth in II Cor. XII.

(9) His dialectic skill.

Note his answer to the course & objec-  
tion of the Corinthians - the naive way he  
came down on the conceited intellectualism of  
the Corinthian church. I Cor. III, 1-3; II, 1-5; I, 22-25.

And I, brethren, could not speak unto you as unto 3  
spiritual, but as unto carnal, as unto babes in Christ.  
I fed you with milk, not with meat; for ye were not 2  
yet able to bear it: nay, not even now are ye able;  
for ye are yet carnal: for whereas there is among you 3  
jealousy and strife, are ye not carnal, and walk after the  
4 manner of men?

2 And I, brethren, when I came unto you, came not  
with excellency of <sup>9</sup> speech or of wisdom, proclaiming  
2 to you the <sup>10</sup> mystery of God. For I determined not to  
know anything among you, save Jesus Christ, and him  
crucified. And I was with you in weakness, and in 3  
fear, and in much trembling. And my <sup>1</sup> speech and 4  
my <sup>2</sup> preaching were not in persuasive words of wisdom,  
but in demonstration of the Spirit and of power: that 5  
your faith should not <sup>3</sup> stand in the wisdom of men, but  
in the power of God.

22 Seeing that Jews ask for signs, and Greeks seek after  
23 wisdom: but we preach <sup>3</sup> Christ crucified, unto Jews a  
24 stumblingblock, and unto Gentiles foolishness; but  
unto <sup>4</sup> them that are called, both Jews and Greeks,  
Christ the power of God, and the wisdom of God.  
25 Because the foolishness of God is wiser than men;  
and the weakness of God is stronger than men.

Use the cut way of handling men I Cor. VIII, 1-3.

Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love edifieth. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him.

Some of his letters were written privately to meet needs of disciples.

Galatians - the Judaizing apostasy.

Eph. Col. - Gnosticism.

Cor. - Church irregularities & authoritarianism.

(10) A love of truth & freedom from bibliolitic views. He did not swing from liberalism over to a licentious freedom from all statement & objective, unalterable form of truth.

Truth was no wavering thing - II Tim I, 14; II, 2

II Tim. III, 14-17

<sup>1</sup>That good thing which was committed unto thee guard through the <sup>2</sup>Holy Ghost which dwelleth in us.

And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

But abide thou in the things which thou hast learned and hast been assured of, knowing of <sup>1</sup>whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>2</sup>Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for <sup>3</sup>instruction which is in righteousness: that the man of God may be complete, <sup>17</sup>furnished completely unto every good work.

There were a "sound doctrine" Tit. II, 1; 1 Tim. I, 13, 1 Tim. VI, 3

Hold the pattern of <sup>7</sup>sound words which thou hast heard from me, in faith and love which is in Christ Jesus.

But speak thou the things which befit the <sup>1</sup>sound doctrine:

3 If any man teacheth a different doctrine, and consenteth not to <sup>3</sup>sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is <sup>4</sup>according to godliness;

(11) He was a man of largeness of view, however, not a slave of forms. And his view ran straight to conduct & life. Rom. II, 17-29

17 But if thou bearest the name of a Jew, and retest  
18 upon <sup>1</sup>the law, and gloriest in God, and knowest <sup>2</sup>his will, and <sup>3</sup>approvest the things that are excellent, being  
19 instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that  
20 are in darkness, <sup>4</sup>a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and  
21 of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man  
22 should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou <sup>5</sup>rob  
23 temples? thou who gloriest in <sup>1</sup>the law, through thy  
24 transgression of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles  
25 because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision  
26 is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his  
27 uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and cir-  
28 cumcision art a transgressor of the law? For he is

Note the coming back content of Rom. III, 1 ff.

not a Jew, which is one outwardly; neither is that  
29 circumcision, which is outward in the flesh: but he is  
a Jew, which is one inwardly;

In living in his mental process, in his  
judgment spirit & life were above all intel-  
lectualism of method or issue. I Cor. I, 18-21

18 For the word of the cross is to them that are perish-  
ing foolishness; but unto us which are being saved it  
19 is the power of God. For it is written,  
I will destroy the wisdom of the wise,  
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the  
disputer of this <sup>1</sup> world? hath not God made foolish  
21 the wisdom of the world? For seeing that in the  
wisdom of God the world through its wisdom knew not  
God, it was God's good pleasure through the foolish-  
ness of the <sup>2</sup> preaching to save them that believe.

like the lesson of I Cor. II & III. See I Cor. XIII, 11, 12.

When I was a  
child, I spake as a child, I felt as a child, I thought as  
a child: now that I am become a man, I have put  
12 away childish things. For now we see in a mirror,  
<sup>2</sup> darkly; but then face to face: now I know in part;  
but then shall I <sup>3</sup> know even as also I have been  
13 <sup>4</sup> known.

This is true to show how slow & balanced he  
was. Emphasizing by an early knowledge &  
above knowledge he got realized that it was  
an attainment, a growth Phil. III, 12-15

And his teaching is free of balancing &  
checks needed by men. Gal. V, 1, 13

<sup>1</sup> With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage.

For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another.

The *brethren* "the manner of men" Rom. III, 5; VI, 19

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification.

2. The view of life, our human life

This the correct point of view from which to approach Paul. His life was a conscious intent life in itself, and it was spent in the lives of men. He was hungry to transfer human life to God - as governor & goal.

1) His judgment of life in itself. He recognized its supreme value when he claimed his readiness to esteem it valueless for Christ A.XX, 24

But I hold not my life of any account, as dear unto myself, <sup>5</sup>so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

For it was of the life of spirit > such that he thought & this he judged the end of the Jewish Ministry away the word of God was "judging yourselves unworthy of eternal life"



We shall also have conduct over a large  
part of Pauli's border.

Note in Rowan v, 18; vi, 4, 22, 23, vii, 9, 10, 11,

viii, 2, 6, 10 II Cor. iv, 10-12,

So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life.

We were buried 4 therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

But now being made free from sin, and become servants to God, ye have your fruit unto 23 sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath 10 not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but 11 the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies 1 through his Spirit that dwelleth in you.

For the law of the Spirit of 2 life in Christ Jesus made me free from the law of sin and of death.

For the mind of the flesh is death; but the 7 mind of the spirit is life and peace:

And if Christ is in you, the body is dead because of sin; but 11 the spirit is life because of righteousness.

For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. 11 For if that which 5 passeth away was 6 with glory, much more that which remaineth is in glory.

12 Having therefore such a hope, we use great boldness 13 of speech.

The trip God is over vs. human vaunter Q. XIV, 15

Note ref. II Cor I, 12

(2) His judgment of us in relation to God & the future.

Who is his in God. Eph. IV, 18 Col. III, 3, Titus I, 2

being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;

3 For ye died, and your life is hid with Christ in God.

His love as we have seen in the presence of God. As his is to be spent there. And so this is

his matter of the future II Cor. V, 1-8

For we know that if the earthly house of our <sup>6</sup>tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon <sup>2</sup> with our habitation which is from heaven: if so be <sup>3</sup> that being clothed we shall not be found naked. For <sup>4</sup> indeed we that are in this <sup>6</sup>tabernacle do groan, <sup>7</sup>being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought <sup>5</sup> us for this very thing is God, who gave unto us the <sup>6</sup> earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in <sup>7</sup> the body, we are absent from the Lord (for we walk by <sup>8</sup> faith, not by <sup>1</sup> sight); we are of good courage, I say, and are willing rather to be absent from the body, and <sup>9</sup> to be at home with the Lord.

As his in his view belongs to God. II Cor. III, 23.

all are yours; and <sup>23</sup> ye are Christ's; and Christ is God's.

and he governs & quickens it. II Cor. I, 21, 22

<sup>21</sup> Now he that stablisheth us with you <sup>3</sup> in Christ, and <sup>22</sup> anointed us, is God; <sup>4</sup> who also sealed us, and gave us the earnest of the Spirit in our hearts.

The whole thing in Gal. IV, 8-11 + Eph. II, 4, 5.

1 Pet. V, 17 the bountiful God giving all things 1 Pet. I, 7

1 Pet. II, 11 the grace of God that has appeared 1 Pet. III, 4

God acting in the human life.

- A. XIII, 17 Ruling & directing Israel. A. XIII, 21, 23, 30, 33, 36, 37
- A. XIV, 27 Working in P. & B. among Greeks. A. XV, 4, 12; XXI, 19
- A. XVII, 29 We are God's children. R. VIII, 14, 16, IX, 26, Gal. IV, 6, Phil. II, 15.
- A. XXV, 24, 25 In our trials a star & trust.
- R. I, 19 God the revealer to man. I Cor. II, 10-12, II Cor. IV, 6
- R. V, 5 Shedding the law in our hearts. I Cor. IX, 9
- R. VI, 16 Present yourselves unto God.
- R. XII, 3 Dealing a measure of faith to man. I Cor. VII, 17, 24; XII, 6
- R. XV, 13 Filling men with joy & peace. II Cor. I, 3; VII, 6, XIII, 11
- R. XVI, 20 Bringing Satan under our feet.  
II Thes. II, 13, 14
- I Cor. I, 9 The Father God, creating us. Col. III, 12, I Thes. I, 4
- II Cor. III, 9, 16 God's fellow workers, husbandry, building, even  
temples. II Cor. VI, 16, Eph. II, 22, 9. I Cor. VI, 20
- II Cor. X, 13 No limiter of temptation
- I Cor. XII, 18, 24, 28 The articulators & organizers of the body.
- II Cor. V, 19 God in the world in Christ reconciling
- II Cor. IX, 8, 14 God making grace abound toward us.
- Gal. II, 6 God the present standard of values in character.
- Phil. II, 13 God working in us to do the pleasure & to will it.
- Phil. IV, 14 The price of every need.
- Col. III, 15 The ruling presence of God in our hearts. Phil. IV, 9
- I Thes. IV, 1 We can now be pleased, God
- I Thes. III, 15, 16 The home & church of God

3. The view of the Old Testament

For in the O.T. the living God acting in human life had spoken articulately to men. Paul's opinion regarding it he expressed to Tim. II Tim III, 15-17 and 15

that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for 3 instruction which is in righteousness: that the man of God may be complete, 17 furnished completely unto every good work.

In his preaching he used the O.T. copiously, but the sermon in Ac. XIII, 17-41. Cf. Ac. XVII, 2, 11

and Paul, as his custom was, 2 went in unto them, and for three 7 sabbath days reasoned with them from the scriptures,

Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these 2 things were so.

The O.T. was to him a book of living voice I Cor. X, 1-11

10 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all 2 passed through the sea; and were all baptized 4 unto 3 Moses in the cloud and in the sea; and did all eat 4 the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that 5 followed them: and the rock was Christ. Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. Now 1 these things 6 were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye 7 idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of 8 them committed, and fell in one day three and twenty thousand. Neither let us tempt the 2 Lord, as some 9 of them tempted, and perished by the serpents. Nei- 10 ther murmur ye, as some of them murmured, and

19 it to Abraham by promise. What then is the law?  
It was added because of transgressions, till the seed  
should come to whom the promise hath been made;

For the scripture saith  
unto Pharaoh, For this very purpose did I raise thee  
up, that I might shew in thee my power, and that my  
18 name might be published abroad in all the earth.



perished by the destroyer. Now these things hap- 11  
pened unto them <sup>3</sup>by way of example; and they were  
written for our admonition, upon whom the ends of  
the ages are come.

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How confidently he trusted the O. J. reasons from it  
shown in Gal. III, 15-22 esp. verses 16, 17

16 Now to Abraham were the promises spoken, and to  
his seed. He saith not, And to seeds, as of many;  
17 but as of one, And to thy seed, which is Christ. Now  
this I say; A <sup>10</sup>covenant confirmed beforehand by  
God, the law, which came four hundred and thirty  
years after, doth not disannul, so as to make the  
18 promise of none effect. For if the inheritance is of the  
law, it is no more of promise: but God hath granted

obvious how his view of accuracy shown in his  
argument resting on the plural. He believed the O.

2. Acte XXIV, 14

But this I confess unto thee, that after  
the Way which they call <sup>3</sup>a sect, so serve I the God  
of our fathers, believing all things which are according  
to the law, and which are written in the prophets:  
15 having hope toward God,

What was his attitude toward the legends? It is X. 4.  
- the rock that followed them, Rom. IX, 17, - the scriptures  
talking with Moses.

He saw the O. J. as separate. Gal. IV, 21-31

21 Tell me, ye that desire to be under the law, do ye  
22 not hear the law? For it is written, that Abraham had  
two sons, one by the handmaid, and one by the free-  
23 woman. Howbeit the *son* by the handmaid is born  
after the flesh; but the *son* by the freewoman *is born*  
24 through promise. Which things contain an allegory:  
for these *women* are two covenants; one from mount  
Sinai, bearing children unto bondage, which is Hagar.  
25 <sup>5</sup>Now this Hagar is mount Sinai in Arabia, and  
answereth to the Jerusalem that now is: for she is in  
26 bondage with her children. But the Jerusalem that is  
27 above is free, which is our mother. For it is written,  
Rejoice, thou barren that bearest not;  
Break forth and cry, thou that travailest not:  
For more are the children of the desolate than of  
her which hath the husband.

28 Now <sup>6</sup>we, brethren, as Isaac was, are children of

29 promise. But as then he that was born after the flesh  
persecuted him *that was born* after the Spirit, even so  
30 it is now. Howbeit what saith the scripture? Cast  
out the handmaid and her son: for the son of the  
handmaid shall not inherit with the son of the free-  
31 woman. Wherefore, brethren, we are not children of

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the O.T. *see his Epistles - and he appeals con-*

stantly "as it is written": @, XIII, 29, 33, XV, 15; XXIII, 5; 14,

Rom. I, 17, II, 21, III, 4, 10, IV, 17, (23) VIII, 36, IX, 13, 33, X, 15, XI, 8,

26; XII, 19; XIV, 11, XV, 3, 9, 21; I Cor. I, 19, 31, II, 9, III, 19,

(IV, 6) IX, 9, (10) X, 7, (11) XIV, 21, XV, 45, 54, II Cor. IV, 13,

VIII, 15; IX, 9; Gal. III, 10, 13; IV, 22, 27.

What were the current notions of the family  
among the Jews, the Romans, the Greeks.

And they went out of the prison, and entered 40  
into the house of Lydia: and when they had seen the  
brethren, they <sup>6</sup> comforted them, and departed.

Many of them therefore believed; also  
of the Greek women of honourable estate, and of men,  
13 not a few. /

And some 4  
of them were persuaded, and consorted with Paul and  
Silas; and of the devout Greeks a great multitude, and  
of the chief women not a few. |

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#### 4. Social views.

##### (1) Attitude towards woman & the family.

The crucial character of his attitude as a test of sound and divine opinion. Paul berated this the age - goes our way - for his supposed attitude of superiority over woman. of the woman's side.

Before noting Paul's words, consider his

conduct toward woman: A. XVI, 13-15, 40. XVII, 4, 12.

And on 13

the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman <sup>14</sup> named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were

<sup>15</sup> spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

And see his allusion to women friends. Rom. XVI, 1-24

the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

Timothy my fellow-worker saluteth you; and Lucius <sup>21</sup> and Jason and Sosipater, my kinsmen. I Tertius, <sup>22</sup> <sup>3</sup> who write the epistle, salute you in the Lord. Gaius <sup>23</sup> my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother. <sup>4</sup>

Mary, Rom. XVI, 6; Junia, Rom. XVI, 7; Tryphena  
 and Tryphosa (meaning dainty) Rom. XVI, 12;  
 Prisca the beloved, Rom. XVI, 12; the wife of Aquila,  
 his mother & mine, Rom. XVI, 13; Julia and the  
 sister of Prisca, Rom. XVI, 15; Euodia & Syntyche Phil. IV, 2, 3

This word regarding marriage I Cor. VII, 1, 2, 8, 9

7 Now concerning the things whereof ye wrote: It is  
 2 good for a man not to touch a woman. But, because  
 of fornications, let each man have his own wife, and  
 3 let each woman have her own husband.

8 But I say to the unmarried and to widows, It is good  
 9 for them if they abide even as I. But if they have not  
 continency, let them marry: for it is better to marry  
 10 than to burn.

But in the case of married persons I Cor. VII, 10, 11

But unto the married I give charge,  
 yea not I, but the Lord, That the wife depart not from  
 11 her husband (but and if she depart, let her remain un-  
 married, or else be reconciled to her husband); and  
 12 that the husband leave not his wife.

Each person advised to continue in state  
 quo at time of God's call. Do not be rebuffed  
 about the carnal condition. God's liberty the  
 highest thing I Cor. VII, 23, 24.

Ye were bought with a price; become 23  
 not bondservants of men. Brethren, let each man, 24  
 wherein he was called, therein abide with God.

It was the "present distress" that troubled long  
 with Paul. See this in following advice I Cor. VII, 25-40

Now concerning virgins I have no commandment of 25  
 the Lord: but I give my judgement, as one that hath  
 obtained mercy of the Lord to be faithful. I think 26  
 therefore that this is good by reason of the present

And he wished that all men were like him, the  
recognized that each has "his gift" I Cor. VII. 7

distress, *namely*, that it is good for a man <sup>3</sup>to be as he is. Art thou bound unto a wife? seek not to be <sup>27</sup> loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if <sup>28</sup> a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time <sup>4</sup>is shortened, that <sup>29</sup> henceforth both those that have wives may be as though they had none; and those that weep, as though they <sup>30</sup> wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not <sup>31</sup> <sup>5</sup>abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He <sup>32</sup> that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married <sup>33</sup> is careful for the things of the world, how he may please his <sup>6</sup>wife. And there is a difference also between the <sup>34</sup> wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her <sup>35</sup> husband. And this I say for your own profit; not that I may cast a <sup>1</sup>snare upon you, but for that which is seemly, and that ye may attend upon the Lord with- <sup>36</sup> out distraction. But if any man thinketh that he be- haveth himself unseemly toward his <sup>2</sup>virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let <sup>37</sup> them marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, <sup>38</sup> to keep his own <sup>2</sup>virgin *daughter*, shall do well. So then both he that giveth his own <sup>2</sup>virgin *daughter* in marriage doeth well; and he that giveth her not in <sup>39</sup> marriage shall do better. A wife is bound for so long time as her husband liveth; but if the husband be <sup>3</sup>dead, she is free to be married to whom she will; <sup>40</sup> only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

*He had a right to marry. It would have been no crime. He chose to remain "free" I Cor. ix, 4, 5*

Have we no right to eat and to drink? Have we no <sup>4</sup>/<sub>5</sub> right to lead about a wife that is a <sup>5</sup>believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?

And the similar counsel of Titus II, 3-5.



And he was too wise to be extremist or fanatic  
or absurd. Note the long-headed advice I Tim. V, 1-16

5 Rebuke not an elder, but exhort him as a father;  
2 the younger men as brethren: the elder women as  
3 mothers; the younger as sisters, in all purity. Ho-  
4 nour widows that are widows indeed. But if any  
widow hath children or grandchildren, let them learn  
first to shew piety towards their own family, and to  
requite their parents: for this is acceptable in the  
5 sight of God. Now she that is a widow indeed, and  
desolate, hath her hope set on God, and continueth  
6 in supplications and prayers night and day. But she  
that giveth herself to pleasure is dead while she liveth.  
These things also command, that they may be without 7  
reproach. But if any provideth not for his own, and 8  
specially his own household, he hath denied the faith,  
and is worse than an unbeliever. Let none be en- 9  
rolled as a widow under threescore years old, *having*  
*been* the wife of one man, well reported of for good 10  
works; if she hath brought up children, if she hath  
used hospitality to strangers, if she hath washed the  
saints' feet, if she hath relieved the afflicted, if she hath  
diligently followed every good work. But younger 11  
widows refuse: for when they have waxed wanton  
against Christ, they desire to marry; having condemna- 12  
tion, because they have rejected their first faith. And 13  
withal they learn also *to be* idle, going about from  
house to house; and not only idle, but tattlers also  
and busybodies, speaking things which they ought  
not. I desire therefore that the younger <sup>1</sup>widows 14  
marry, bear children, rule the household, give none  
occasion to the adversary for reviling: for already 15  
some are turned aside after Satan. If any woman 16  
that believeth hath widows, let her relieve them, and  
let not the church be burdened; that it may relieve  
them that are widows indeed.

And he condemned the heresy & asceticism of eli-  
sacy. I Tim. IV, 3

forbidding to  
marry, and commanding to abstain from meats, which  
God created to be received with thanksgiving by them  
4 that believe and know the truth.

And husband wife typified the relation of Christ  
to his church vice versa. Eph. V, 22-33

21  
7 1

An order how a great thing to be. I Tim. III, 2, 4.

22 Wives, *be in subjection* unto your own husbands, as  
 23 unto the Lord. For the husband is the head of the wife,  
 as Christ also is the head of the church, *being* himself  
 24 the saviour of the body. But as the church is subject  
 to Christ, <sup>6</sup>so *let* the wives also *be* to their husbands  
 25 in everything. Husbands, love your wives, even as  
 Christ also loved the church, and gave himself up for  
 26 it; that he might sanctify it, having cleansed it by the  
 27 <sup>7</sup>washing of water with the word, that he might present  
 the church to himself a glorious *church*, not having  
 spot or wrinkle or any such thing; but that it should  
 28 be holy and without blemish. Even so ought husbands  
 also to love their own wives as their own  
 bodies. He that loveth his own wife loveth himself:  
 29 for no man ever hated his own flesh; but nourisheth  
 30 and cherisheth it, even as Christ also the church; be-  
 31 cause we are members of his body. For this cause  
 shall a man leave his father and mother, and shall  
 cleave to his wife; and the twain shall become one  
 32 flesh. This mystery is great: but I speak in regard  
 33 of Christ and of the church. Nevertheless do ye also  
 severally love each one his own wife even as himself;  
 and *let* the wife *see* that she fear her husband.

But the note of subjection is there - some say - so  
 Eoston of Johniz - he has served. Col. III, 18, 19

Wives, be in subjection to your husbands, as is fitting 18  
 in the Lord. Husbands, love your wives, and be not 19  
 bitter against them.

Paul returned the family bond, the "home" Tit. I, 11

whose 11  
 mouths must be stopped; men who overthrow whole  
 houses, teaching things which they ought not, for  
 filthy lucre's sake.

It is fathered & named after the heavenly Eph. III, 14, 15

For this cause I bow my knees unto the Father, 14  
 from whom every <sup>7</sup>family in heaven and on earth is 15  
 named,

Now in the light of all this we must  
 read Paul's words to women I Cor. XI, 2-16

2 Now I praise you that ye remember me in all things,  
 and hold fast the traditions, even as I delivered them  
 3 to you. But I would have you know, that the head of  
 every man is Christ; and the head of the woman is  
 4 the man; and the head of Christ is God. Every man  
 praying or prophesying, having his head covered, dis-

to her: for her hair is given her for a covering. But 16  
if any man seemeth to be contentious, we have no such  
custom, neither the churches of God.

5 honoureth his head. But every woman praying or  
prophesying with her head unveiled dishonoureth her  
head: for it is one and the same thing as if she were  
6 shaven. For if a woman is not veiled, let her also be  
shorn: but if it is a shame to a woman to be shorn  
7 or shaven, let her be veiled. For a man indeed ought  
not to have his head veiled, forasmuch as he is the  
image and glory of God: but the woman is the glory  
8 of the man. For the man is not of the woman; but  
9 the woman of the man: for neither was the man  
created for the woman; but the woman for the man:  
10 for this cause ought the woman to <sup>2</sup>have a sign of  
11 authority on her head, because of the angels. How-  
beit neither is the woman without the man, nor the  
12 man without the woman, in the Lord. For as the  
woman is of the man, so is the man also by the wo-  
man; but all things are of God. Judge ye <sup>1</sup>in your- 13  
selves: is it seemly that a woman pray unto God  
unveiled? Doth not even nature itself teach you, 14  
that, if a man have long hair, it is a dishonour to  
him? But if a woman have long hair, it is a glory 15

82  
And who that has been in an Oriental church  
could fail to appreciate I Cor. XIV, 34-36.

34 Let the women keep silence in the churches: for it  
is not permitted unto them to speak; but let them be  
35 in subjection, as also saith the law. And if they would  
learn anything, let them ask their own husbands at  
home: for it is shameful for a woman to speak in the  
36 church. What? was it from you that the word of God  
went forth? or came it unto you alone?

Asking women dislike this but what does  
Christy.  
teach women to think of with respect?

And was not his advice well framed I Tim. II, 8-15

8 I desire therefore that the men pray in every place,  
lifting up holy hands, without wrath and <sup>6</sup>disputing.  
9 In like manner, that women adorn themselves in  
modest apparel, with shamefastness and sobriety; not  
with braided hair, and gold or pearls or costly rai-  
10 ment; but (which becometh women professing godliness)  
11 through good works. Let a woman learn in quietness  
12 with all subjection. But I permit not a woman to  
teach, nor to have dominion over a man, but to be  
13 in quietness. For Adam was first formed, then Eve;

and Adam was not beguiled, but the woman being be- 14  
guiled hath fallen into transgression: but she shall be 15  
saved through <sup>1</sup>the childbearing, if they continue in  
faith and love and sanctification with sobriety.

In his apostolic & fatherly counsel he had  
a place for children as he had in his social  
views: Eph. VI, 1-4, Col. III, 20, 21

6 Children, obey your parents in the Lord: for this is  
2 right. Honour thy father and mother (which is the  
first commandment with promise), that it may be well 3  
with thee, and thou <sup>1</sup>mayest live long on the <sup>2</sup>earth.  
And, ye fathers, provoke not your children to wrath: 4  
but nurture them in the chastening and admonition of  
the Lord.

Children, obey your parents in 20  
all things, for this is well-pleasing in the Lord. Fa- 21  
thers, provoke not your children, that they be not  
discouraged.

(2) Coupled indissolubly with Paul's view  
of the family on one side and of the believer's  
unity - as bride with husband - with Christ on  
the other side. [e.g. "I have married you to Christ"

"joined to the Lord, one spirit. I Cor. VI, 17  
Church Church Eph V, 25-27] was his unqualified  
euphoric or personal & social parity.

Spoke with out qualification. Rom. VII, 2, 3

For the  
woman that hath a husband is bound by law to the  
husband while he liveth; but if the husband die, she  
3 is discharged from the law of the husband. So then  
if, while the husband liveth, she be joined to another  
man, she shall be called an adulteress: but if the hus-  
band die, she is free from the law, so that she is  
no adulteress, though she be joined to another man.

Fornicators to be put out. I Cor. V, 11

The carcass of such "bawen" to be put out  
I Cor. V. 7. This sin was not seen to be men-  
tioned away Christian - Eph. V, 3.

But fornication, 3  
and all uncleanness, or covetousness, let it not even  
be named among you, as becometh saints;

Paul took the highest ground here. I Cor. VI, 13-20

Meats for 13  
the belly, and the belly for meats: but God shall  
bring to nought both it and them. But the body is  
not for fornication, but for the Lord; and the Lord  
for the body: and God both raised the Lord, and will 14  
raise up us through his power. Know ye not that your 15  
bodies are members of Christ? shall I then take away  
the members of Christ, and make them members of a  
harlot? God forbid. Or know ye not that he that 16  
is joined to a harlot is one body? for, The twain,  
saith he, shall become one flesh. But he that is joined 17  
18 unto the Lord is one spirit. Flee fornication. Every  
sin that a man doeth is without the body; but he that  
committeth fornication sinneth against his own body.  
19 Or know ye not that your body is a <sup>1</sup>temple of the  
<sup>2</sup>Holy Ghost which is in you, which ye have from  
20 God? and ye are not your own; for ye were bought  
with a price: glorify God therefore in your body.

Reference to "purity".

12 But when Gallio was proconsul of Achaia, the Jews  
with one accord rose up against Paul, and brought him  
13 before the judgement-seat, saying, This man persuadeth  
14 men to worship God contrary to the law. But when  
Paul was about to open his mouth, Gallio said unto  
the Jews, If indeed it were a matter of wrong or of  
wicked villany, O ye Jews, reason would that I should  
15 bear with you : but if they are questions about words  
and names and your own law, look to it yourselves ;  
16 I am not minded to be a judge of these matters. And  
17 he drave them from the judgement-seat. And they all  
laid hold on Sosthenes, the ruler of the synagogue,  
and beat him before the judgement-seat. And Gallio  
cared for none of these things.



(3) Attitude towards civil government

He was preaching "Another King" A.XVII.7.

and his "citizenship" was an honour Phil. III, 20.

- his "courageousness" as the Margin says.

The officials with whom he had to

doe also showed themselves little worthy of

respect. - Gal. Acte XVIII, 12-17. Felix A.XXIV, 27,

He hoped withal 26

that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was 27 succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

And he was under Nero's heavy sway.

Yet he valued the state & was proud of his citizenship. was not suspicious, and he appealed to his rights only in extreme cases - never in protesting against a cowardly prosecution. But he was disrespectful, he demanded respect from others. A. XVI. 37-39

But Paul said unto them, They 37 have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the <sup>5</sup>serjeants 38 reported these words unto the <sup>4</sup>magistrates: and they feared, when they heard that they were Romans; and 39 they came and besought them; and when they had brought them out, they asked them to go away from the city.

Compare Howie's article, Korean Repository, June 1898

How would Paul act as a missionary in China?

He sought no martyrdom & avoided it when he was

act. Acts XXII, 25-29

25 And when they had tied him up<sup>2</sup> with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and undemned? And when the centurion heard it, he went 26 to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the 27 chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain 28 answered, With a great sum obtained I this citizenship. And Paul said, But I am a *Roman* born. They 29 then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

and he avoided him saying his right to appeal to

Cæsar. A. XXV, 8-12

Neither against the 8 law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to 9 gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing 10 before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou 11 also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can<sup>1</sup> give me up 12 unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

The dignity of his appeal. No Oriental ruler and respecting the law himself he advised others to respect it. Gen. 1. 1-7

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that 2 be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judge- 3 ment. For rulers are not a terror to the good work,

but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for <sup>4</sup>he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for <sup>4</sup>he beareth not the sword in vain: for <sup>4</sup>he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

And so, in Titus III, 1, 2. Christians are not to put on airs & dominate because the sons and subjects of God.

My wife this to accept, a really superior position

1 Tim. II, 1, 2 I Cor. VI, 1-8

2 I exhort therefore, first of all, \*that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

Dare any of you, having a matter against <sup>1</sup>his neighbour, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy <sup>2</sup>to judge the smallest matters? Know ye not that we shall judge angels? how much <sup>3</sup>more, things that pertain to this life? If then ye have <sup>4</sup>to judge things pertaining to this life, <sup>4</sup>do ye set them to judge who are of no account in the church? I say *this* to move you to shame. Is it so, that there cannot be found among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether <sup>5</sup>a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye yourselves do wrong, and defraud, and that *your* brethren.

ratio how in connection with this or with  
 every truth he swings back to conduct and  
 the life. I Cor. VI, 9-11

Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

(14) Position toward servants & slavery.

It began no crusade vs. slavery, I Cor VII, 21, 22

Wast thou called being a bondservant? care not for it: but if thou canst become free, use it rather. For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant.

It enjoined contentment & gave the wisest most needed advice of Paul's opinion re the important forwardness of Christ's Protestant Chm. I Tim 4, 1, 2

Let as many as are servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.

So he in objection shows well. Titus II, 9, 10

Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Note his counsel Eph. VI, 5-9, Col. III, 22 - IV, 1

<sup>3</sup>Servants, be obedient unto them that according to <sup>5</sup> the flesh are your <sup>4</sup>masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the <sup>6</sup> way of eyeservice, as men-pleasers; but as <sup>3</sup>servants of Christ, doing the will of God from the <sup>5</sup>heart; with <sup>7</sup> good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each <sup>8</sup> one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. And, ye <sup>4</sup>masters, <sup>9</sup> do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

<sup>4</sup>Servants, obey in all things them that <sup>22</sup> are your <sup>5</sup>masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord:

<sup>5</sup>Masters, render unto your <sup>4</sup>ser- <sup>4</sup> vants that which is just and <sup>8</sup>equal; knowing that ye also have a Master in heaven.

In these counsels were the principles of love and right, and duties which were to be the end of slavery. How could a man's brother be his slave?

Philemon 15, 16

For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a <sup>7</sup>servant, but more than a <sup>7</sup>servant, a brother beloved, specially to me, but how much

Charge them that are rich in this present <sup>2</sup> world, 17  
that they be not highminded, nor have their hope set  
on the uncertainty of riches, but on God, who giveth  
us richly all things to enjoy; that they do good, that 18  
they be rich in good works, that they be ready to  
distribute, <sup>3</sup>willing to communicate; laying up in store 19  
for themselves a good foundation against the time to  
come, that they may lay hold on the life which is *life*  
indeed.

(5) Paul's view of money

the life of man today. - money, the great craving desire. This where his opinion touches closest  
Men loved it in Paul's time I Tim. VI, 5-10<sup>17-19</sup>

wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

And he did not approve of borrowing Rom. XIII, 8

8 Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law.

(6) He saw the women as the necessary, fruitful work of life. Men were to learn from Tit III, 14

And let our 14 people also learn to <sup>5</sup>maintain good works for necessary <sup>8</sup>uses, that they be not unfruitful.

as he had done himself. The women's things were good for us. I Tim. IV, 1-5.

But the Spirit saith expressly, that in later times <sup>4</sup>some shall fall away from the faith, giving heed to seducing spirits and doctrines of <sup>9</sup>devils, through the <sup>2</sup>hypocrisy of men that speak lies, <sup>10</sup>branded in their <sup>3</sup>own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them <sup>4</sup>that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be <sup>5</sup>received with thanksgiving: for it is sanctified through the word of God and prayer.

but we were to be superior to it. Rom. XII, 2

And be not fashioned according to this <sup>7</sup>world: but <sup>2</sup>be ye transformed by the renewing of your mind, that ye may prove what is <sup>8</sup>the good and <sup>4</sup>acceptable and perfect will of God.



